

अक्षरप्रश्नः

Akshara Prasna

(By Sage Garga & Sage Yavaneswara)

(An authentic text for answering queries based on Words spoken by the querent)

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We plan to work together on many more texts and you can expect many results of our hard work in the field of astrology in near future. This is one of our first works together. And many more would follow. Keep in touch, and we are busy in work. Have a nice day. Feel free to contact us.

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Part - I

प्रश्नविद्या

(गर्गविरचितं)

Prasnavidya

(By Sage Garga)

Introduction

Garga Manorama is also known by the name “Prasnavidya”, and is probably is only a chapter from a bigger lost text named ‘Garga Manorama’. Possibly even though the name ‘Garga Manorama’ gives a special aura to this text, due to its association with the name of Sage Garga; the other name ‘Prasnavidya’ better reflect the content and nature of this text. As that name suggests, this is a text on Prasna (query) - of the native about his various problems to the astrologer, and the methods the astrologer should adopt to answer them. Even though simple and short this text is very useful and practical.

It is also possible that the term ‘Garga Manorama’ was added to original text and was used to indicate a commentary on an original text. So there is a possibility of this being a commentary on original work of sage Garga, by some later day scholar. May be the term ‘Garga Manorama’ indicates that this is a commentary on Garga’s work. Or in other words, it is possible that Garga Manorama might not be a text of Garga but a commentary of that name (to text/words by someone else. Whatever the case be, Garga's name is amongst the 18 proponents of astrology, so his antiquity is beyond doubt, and thus probably the same is the case of this text which gets associated with his name too.

Interpolations and corrupt versions

Almost all versions of manuscripts and published Hindi translations of Prasnavidya (Garga Manorama) are not only corrupt with syntax mistakes, erroneous grammar and interpolations, but also incomplete. For example we can find many interpolations from Kerala Prasna Sangraha. We have tried our level best to free this text from such errors and mistakes, but still there would always remain scope for improvement.

Value addition

The concept was that this text should be an authentic reference to "Akshara Prasna" once we complete this translation and commentary. It was our vision. There is no point in working in any book (or any project) without a unique vision. The question should be 'how we differ'? Many can translate or write commentaries, and many did too. But we wanted - when we touch something it should shine with a special beauty. And the truth is - beauty is within us, and we impart it to

whatever we touch upon. May be the same is true about any good book. If we failed to impart beauty to this book, failed to make it informative then it simply means that we simply lack inner beauty and knowledge; but if it stir your interest in ancient Indian astrology, and does share something new with you, then our effort is not wasted. Even though Garga Manoroma deals with ‘first letter’ of Prasnavakya only, our effort was to make it a comprehensive reference text on ‘Akshara Prasna’ by including an informative write-up named ‘About Akshara Prasna’ in the beginning of this text. It is the readers who should decide - by accepting or rejecting this book - that whether this effort was successful or not.

Alphabets in Ideal Alphabet list (Matrika Aksharamala) order

The well-known Sanskrit alphabets order अ-आ-इ-ई-ঃ-ঃ-ঃ etc. is known as ‘Matrika Aksharamala’ (ideal alphabet list). Some believe that this sequence originated from rearranging the order of alphabets as told in Maheswara sutra (aphorisms of God Siva).

About the origin of alphabets and as they are arranged in Siva-sutras (Maheswara-sutras) of Panini, the following quote is well known -

नृत्तावसाने नटराजराजो ननाद ढककां नवपञ्चवारम्।

उद्धर्तुकामः सनकादिसिद्धान् एतद्विमर्शं शिवसूत्रजालम्॥

The above quote is memorized/learned by students of Sanskrit Grammar, before learning Maheswara-sutras or the grammatical aphorisms of Panini, which is believed to have been given to him by God Siva.

Maheswara-sutras are nothing but the Sanskrit alphabets arranged in some specific order. The letter sequences as given in Maheswara-sutras are as follows -

1) अ-इ-ঃ 2) ঋ-লু 3) এ-আ- 4) এ-ঃ-ঃ 5) হ-য-ব-র 6) ল 7) ত্র-ম-ণ-ন 8) ঝ-ঃ-ঃ 9) ঘ-ঢ-ধ 10) জ-ঃ-গ-ঃ-
দ 11) খ-ফ-ছ-ঠ-থ-চ-ট-ত 12) ক-প 13) শ-ষ-স 14) হ

Thus in total they list 42 alphabets. If Maheswara-sutras contained only 42 letters, the ‘Matrika Aksharamala’ (ideal alphabet list) contains 51 letters. It is told that this Aksharamala is the ‘garland in the neck of Sarasvati Devi’. Some say that out of it 50 letters are normal letters and the 51st letter (ঃ) is the Meru of the garland.

In his famous tantra text ‘Prapanchasara’, Sankaracharya remembers this Aksharamala using the following quote -

अक्षट्टपयादैः सप्तभिर् वर्णवर्गैर्-

विरचितमुखबाहु पादमध्याख्यहल्कका।

सकलजगदधीशा शाश्वता विश्वयोनि

वितरतु परिशुद्धिं चेतनः शारदा वः॥

[There are seven groups for alphabets such as - अ, क, च, ट, त प, य. They indicate 1.face, 2. left hand, 3.right hand, 4.left leg, 5.right leg, 6.middle of the body, and 7.heart (of Goddess Sarada) respectively. Goddess Sarada Devi is nothing but the ‘Viswayoni’ (the supreme source of everything), who rules the whole world. Let that Goddess of everything purify our consciousness.]

| Sl | Varga | Body part |
|----|------------------|--------------------|
| 1 | अवर्ग (a-group) | Face |
| 2 | कवर्ग (ka-group) | Left hand |
| 3 | चवर्ग (ca-group) | Right hand |
| 4 | टवर्ग (Ta-varga) | Left leg |
| 5 | तवर्ग (ta-varga) | Right leg |
| 6 | पवर्ग (pa-varga) | Middle of the body |
| 7 | यवर्ग (ya-varga) | Heart |

Some classify the alphabets in the above Matrika Aksharamala into three categories such as -

1) The 16 vowels from अ to अः as Lunar (चान्द्रखण्ड)

2) The 25 letters from क to म as Solar (सूर्यखण्ड)

3) The 10 letters from य to क्ष as Fiery (अग्निखण्ड)

Thus the total of $16 + 25 + 10 = 51$ letters gets completed.

It is these Aksharas which are used with reverence for finding the Akshara-Lagna and thus predict the whole results based on current planetary position in ‘Akshara prasna’. This is a well-respected system of prasna, which helps the astrologer in answering queries even when multiple queries are asked at the same time, by the same or different querents.

Conclusion

We hope this work would be helpful in bringing to light the beauty of rare and neglected resource text ‘Prasnavidya (by Sage Garga)’. As a norm our general approach is not to prepare mere translations, but to value add on the same with enough good material so that the text may comprehensively cover a subject. Following the same path, we have tried to make this text a comprehensive reference text on ‘Akshara Prasna’ (the effort to answer the queries based on first sentence/word/alphabet uttered by the querent alone. We sincerely hope that this plan became a success in this text too.

Thanks

Thanks to many who helped us such as Chandrasekhar Sharma, Shankar G Hegde etc. by reviewing this text. Hope that you will enjoy this text.

With regards,

Veneet & Sreenadh

Sage Garga

The text ‘Gotra Patrika’ says -

Garga is the son of Rishi Bharadwaja and Suseela. Gargya (son of Garga) is the author of some of the Sukthas of the Atharvana Veda. Sage Garga was the family priest of the family of Nanda (the foster-father of Krishna). He named the child as "Krishna" after receiving the name by meditation. Garga is the author of Garga Samhita.

The Brihat Parasara Hora Sastra: In this sastra, in chapter 21, Parasara quotes Garga and Brahma on the effects of the 10th bhava (house). Sri Prasanna Parvathi Sametha Gargeshwari temple near Mysore is named after Garga where Ardhanareeswara appeared before him.

The texts connected with sage Garga’s lineage are *Garga Jataka*, *Garga Samhita*, *Garga Hora*, *Vridha Garga Samhita*, *Rishiputra Samhita* etc. This school is as old as the Arsha school and was much respected for its uniqueness and sincerity. The methodology followed is same as that of Arsha school, but opinions differ regarding various results between the two schools.

The first guru in this school of astrology is thought to be Brahma. In Garga Hora it is said that Rishi Garga obtained this knowledge from Brahma. The relevant slokas are:

स्वयं स्वयंभुवा सृष्टं चक्षुभूतं द्विजन्मनाम्।

वेदांगं ज्योतिषं ब्रह्मपरं यज्ञहितावहम्॥

मया स्वयंभुवः प्राप्तं क्रियाकालं प्रसाधनम्।

देवानामुत्तमं शास्त्रं त्रैलोक्यहितकारकम्॥

मत्तश्चान्यानृषीन् प्राप्तं पारंपर्येण पुष्कलम्।

तैस्तदा सृष्टिभिर्भूयो ग्रन्थैः स्वैः स्वैरुदाहतम्॥

(Garga Hora, Rf. BSBU)

[(Garga Rishi says) This system of knowledge is created by Lord Brahma himself, and is like the eyes for Brahmans. It is part of Vedas and aims at the attainment of Brahm (spiritual enlightenment). It is useful in Yaga (for determination of Yaga timings etc.). I got this system of knowledge from Lord Brahma. The knowledge of astrology is considered highly even by the devas (heavenly beings) and is useful in determining the right time for Vedic rituals (such as

Yajna). From me, this excellent knowledge was acquired by other Rishis through a tradition (of teachers and students) the by them the knowledge was spread through the texts composed by them.]

This probably means that by the time of Garga many astrological texts existed, related to Skanda, Brahma etc. And probably before his period is over many new texts emerged in the name of many Rishi kulas closely related to Rishi names. Sage Garga says that the knowledge of astrology was acquired by other rishis later from him. The Rishi Kulas (sage traditions, lineages) were like universities where every the new Acharya for the Kula would be known by the name of the originator of the Kula. It is similar to the Sankaracharya tradition of today where every new person coming in charge would be called Sankaracharya. Some of these Rishi Kulas were that of Garga, Vasishtha, Kousika, Atri, Chyevana, Agastya, Parasara etc. We should remember this fact while studying the knowledge passed on by Rishi Paramparas. Otherwise we may confuse many individuals having the same designation with one another. (e.g. Parasara Kula was another such tradition.)

Garga wrote books on all the 3 branches of astrology, namely Siddhanta, Samhita and Hora. That means that the 3 popular texts written by Rishi Garga are – Garga Siddhanta, Garga Jataka and Garga Samhita. Many slokas from Garga Jataka and Garga Samhita are available but nothing from Garga Siddhanta is extant. In Hridyapatha, Brihat Samhita etc. we can see many quotes from Garga Jataka and Garga Samhita. There are many more ancient texts that quote from these texts by Garga Rishi. All the texts written by Garga Rishi are in Sanskrit.

Garga Samhita is available even today in some manuscript libraries. The language of this manuscript (Garga Samhita) is a mixture of Prakrit and Sanskrit. Astrology texts not only by sage Garga, but by sages Gargi and Gargya are also available. These names are either that of the son of Garga and the grandson of Garga or of other acharyas of the Garga Kula. Many texts which ascribe their authorship to Garga, Gargi and Gargya are available (e.g. Gargya Samhita, Garga Jataka, Garga Manorama etc. etc.) – but we cannot be sure about the authenticity of these texts.

Garga Rishi was also known as 'Jainarshi' (Jain Rishi), indicating that he followed Jain religion. A sloka quoted in the text 'Bharateeya Jyotish' (by Nemichandra Sastri) supports it. The great Jain Rishi 'Rishiputra' (the author of Surya Prajnapti, Chandra Prajnapti, Rishiputra Samhita etc.) is believed to be the son of Garga, indicating that perhaps Garga too was a Jain.

It is likely that there lived many Gargas other than Gargi, Vriddha Garga, Gargya etc. Some clues about Garga who probably also wrote ‘Garga Samhita’ are available in *Adbhuta Sagara* of Ballalasena. The 12th century Jain king Ballalasena, in his text named ‘Adbhuta Sagara’ (which deals with ‘wonders’ or ‘exceptions’ that happens on nature), quotes Garga, which helps us to ascertain the period of Sage Garga.

यदा निवृत्तोऽनुप्राप्तः श्रविष्ठामुत्तरायणे।
आश्लेषां दक्षिणेऽप्राप्तस्तदा विद्यान्महाभयम्॥

(Garga Samhita, Rf.AS)

[If the Uttarayana starts and Sun returns after touching the Nakshatra near Dhanishta (i.e. after touching Sravana), and if Dakshinayana starts before sun touches Aslesha Nakshatra then great fear could arise.]

This quote indicates that during the period of this Garga winter solstice was in Sravana Nakshatra and summer solstice was in Aslesha Nakshatra. If we assume that Summer solstice happened at the beginning of Aslesha Nakshatra around 1100 BC. Thus certainly Sage Garga (who wrote the above slokas) lived around 1100 BC (even though we cannot be certain about the period of other Gargas, Gargis, Vriddha Gargas, Gargyas etc.)

Garga feared that the ancient sastras would get violated. As per the ancient text he said (could be texts like Vedanga Jyotisha) that the Uttarayana should start when Sun is at the beginning of Dhanishta and Dakshinayana should start when sun is at the middle of Aslesha. But this was not happening during his period. He was worried because, as is evident from this quote, he was unaware about the phenomenon called “precession of equinoxes”. Probably Garga was a Jain sage, and the Jain religion originated and was present even before his period, as evident from the fact that the name of Rishabha Deva the originator of Jain religion is mentioned in Rigveda.

Vriddha Garga

This is another famous scholar of Garga Kula. Two texts are known by his name – Vriddha Garga Siddhanta and Vriddha Garga Samhita. Of these Vriddha Garga Siddhanta is available even today, but only some slokas of Vriddha Garga Samhita is available.

The following quote of ‘Vriddha Garga’ (possibly from ‘Vriddha Garga Samhita’) quoted in Adbhuta Sagara of King Ballalasena helps us to identify that Vriddha Garga lived much after the period of the ancient sage Garga who lived around BC 1100. The quote is as follows -

अनिवृत्ते समे वाऽपि निवृत्तः शस्यते रविः॥

(Vriddha Garga, Rf.AS)

[(If the Uttarayana starts and) even if Sun returns after crossing over Dhanishta Nakshatra (i.e. after touching Sravana), (and if Dakshinayana starts before Sun touches Aslesha Nakshatra then too there will not any great fear, but instead only) auspicious results will occur (because that is only natural for the current time)]

Note that Vriddha Garga is correcting the statement by Sage Garga. Sage Garga (of BC 1100) was worried because, as is evident from this quote, he was unaware about the phenomenon called ‘precession of equinoxes’, and he was expecting the Sun to return (Uttarayana to start) when Sun reaches Dhanishta Nakshatra as told in texts like ‘Vedanga Jyotisha’ (of Lagadha who lived around BC 1400). But it was not happening like that. But by the time of Vriddha Garga, he was well aware of ‘precession of equinoxes’ and realized that Sun returning at Dhanishta Nakshatra (as told in Vedanga Jyotisha of BC 1400) is no more a fact, and also that the natural phenomena for the period of Vriddha Garga as Sun crossing over Dhanishta Nakshatra, reaching Sravana Nakshatra and then only returning (i.e. starting Uttarayana). This indicates that the period of Vriddha Garga could be any time after the period of Sage Garga who lived around BC.1100.

Rishiputra

Rishiputra is the son of Garga Rishi. He too wrote texts on all three branches of astrology, such as Siddhanta, Hora and Samhita. He was well versed in Sanskrit and Prakrit.

From Prakrit only Sanskrit originated. Prakrit was the common man’s use of Sanskrit, but later it became a separate language, and due to continuous use it deviated very much from the organized, systematic, and clearly grammatical use of Sanskrit. This deviation from Sanskrit was evident even from the period of Rishiputra. Almost all the teachings of Jain gurus are in the common man’s language, i.e. Prakrit. Rishiputra is also no exception to this, even though he wrote some book in Sanskrit as well. Rishiputra was never known as Garga which might mean that he deviated from the original stream of astrological knowledge taught by Garga Rishi or it

could also be that he never held the position of head guru of Garga kula. Mihira in Brihat Samhita quotes extensively from the Samhita by Rishiputra. A text called 'Madana Ratna' mentions 'Rishiputra Samhita', which proves the existence of Rishiputra Samhita. Rishiputra Samhita is a text written in Sanskrit. Rishiputra is thought to be the originator of the study of Omens (Nimitta). A text on Nimitta Sastra (Ancient advice on Omens) in his name is also available. Brihat Samhita quotes Rishiputra extensively. The ancient and famous Jain siddhantic texts on astrology Surya Prajchapti and Chandra Prajchapti are also thought to be the works of this great astrologer. These texts are in Prakrit.

Prakrit language is considered divine by the followers of Jain religion, since most of the teachings of Mahavira and other gurus of this religion is in Prakrit. There is another trend that should be kept in mind while studying astrology texts in Prakrit language. Prakrit was the revered language of Jain religion and the common man's language at that time. So the astrologers of Jain school of astrology almost invariably resorted to Prakrit while writing texts. But the side effect of this is that, almost all the texts written in Prakrit was later considered to be part of Jain school of astrology, which is a wrong interpretation. I too cannot escape from this pitfall, while trying to locate the teachers and texts of Jain school of astrology. Please keep it in mind. Probably that is why I too note only identify 'Rishiputra' as a Jain sage, but also Garga as a Jain sage many times. But the truth remains that we cannot be certain whether Garga was a Jain or not, based on the current evidence.

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About Akshara Prasna

In Prasna (Horary) there is a system called Akshara Prasna, where the whole prediction is given based upon the first letter, first word, and first sentence spelt by native alone. This is a very useful and effective system, using which numerous questions by various people can be answered distinctly and accurately. Prasnavidya (Garga Manorama) is about a subset of this system - i.e. about predicting based on First letter of the query alone.

Let me introduce you to the context of this book. In Prasna there is a system called 'Akshara Prasna' where 1) First letter 2) First word 3) The first sentence told by the querent would be used to calculate/check several things and answer him accordingly. This technique is very effective in answering multiple questions from multiple people at the same time when neither the planetary position nor the Lagna change. Garga Manorama alias Prasnavidya is a text about a subset of 'Akshara Prasna' - i.e. about the first letter alone. Actually 'Akshara Prasna' itself is only a subset of 'Ashtamangala Prasna' only. So the order is - Ashtamangala Prasna ==> Akshara Prasna ==> Ekakshara Prasna which is what Garga Manorama is about. So as to complete the subject dealt within this text, and to give a clear picture, we have added this detailed write-up to this text. This will deal with "Akshara Prasna" in general and shed light on answering the query based on "First word" and "First sentence" uttered by the querent as well.

Since an understanding about letter classification in Sanskrit Devanagari script is essential for the correct understanding and use of this text, the same is given below -

| | | 1 | 2 | 3 | 4 | 5 |
|---|-------|---------|---------|---------|---------|---------|
| 1 | अवर्ग | अ (a) | इ (e) | उ (u) | ए (e) | ओ (o) |
| | | आ (A) | ई (E) | ऊ (U) | ऐ (^e) | औ (au) |
| | | ऋ (R^i) | ऋ (R^I) | ॠ (L^i) | अं (am) | अः (ah) |
| 2 | कवर्ग | क (ka) | ख (kha) | ग (ga) | ঁ (gha) | ঁ (~Na) |
| 3 | চবর্গ | চ (ca) | ছ (cha) | জ (ja) | ঁ (jha) | ঁ (~na) |

| | | | | | | |
|---|-------|--------|---------|--------|---------|--------|
| 4 | टवर्ग | ट (Ta) | थ (Tha) | ड (Da) | ढ (Dha) | ण (Na) |
| 5 | तवर्ग | त (ta) | थ (tha) | द (da) | ধ (dha) | ন (na) |
| 6 | পবর্গ | প (pa) | ফ (pha) | ব (ba) | ভ (bha) | ম (ma) |

| | | | | | | |
|---|-------|---------|---------|--------|--------|------------|
| 7 | যবর্গ | য (ya) | র (ra) | ল (la) | ব (va) | - |
| | | শ (sha) | ষ (Sha) | স (sa) | হ (ha) | - |
| | | - | - | ঝ (La) | - | ঝ্য (KSha) |

Many do not consider letters like **ঝ** (La) and **ঝ্য** (KSha) as part of the Sanskrit alphabet list even though the same is true for many indic languages. For example **ঝ** (La) is found only in some indic language like Malayalam and **ঝ্য** (KSha) finds its place in the alphabet list only in languages like Hindi which too uses Devanagari script.

1. First Letter

Vowel-Consonant

आद्यैः स्वरैश्च काद्यैश्च वर्गमिन्ना दविधा लिपिः।

स्वरा जीवस्तनुर्वर्गा इति ज्ञेया च मातृका॥

(Prasna Sangraha, Prasnamarga, Rf.PM)

[Script (in Sanskrit language) is classified into two - first category is the vowels (**স্বর**) beginning from **অ** (a) and second is the consonants (**ব্যঞ্জন**) beginning from **ক** (ka). Understand that among the alphabets (**লিপি**), also called the Matrikas, vowels represent the life force while the consonants represent the body.]

प्रश्नवाक्यं स्वराद्यं चेल् ज्ञेयं जीवगतं शुभं।

दोषश्च देहविषयो हलाद्यं चेदतोन्यथा॥

(Prasna Sangraha, Prasnamarga, Rf. PM)

[If the Prasnavakya (question sentence) begins with Vowel it indicates, auspicious result (longevity etc.) for life (longevity), and inauspicious result for body. On the other hand if the Prasnavakya begins with consonants then it is the opposite (i.e. auspicious result for body and inauspicious result for longevity).]

In Devaprasna -

प्रश्नवाक्यं स्वराद्यं चेल् सान्निध्यशुभवृद्धिकृत्।

वर्गन्त्वशुद्धिदं चात्मनाशमायाव्ययाधिकम्॥

(Devaprasna, Rf. DP)

[If the first sentence uttered in Prasna (Prasnavakya) begins with a vowel then it indicates increased presence of the deity (Sanniddhya) and auspicious results. If it (the Prasnavakya) begins with a consonant then (inauspicious results such as) loss of wealth, expense more than income etc. can be predicted.]

The vowels are classified into two as - short (हस्त) and long (दीर्घ). This gives an indication regarding the remedies that should be performed in the temple. The following quote speaks about the same.

दूतोक्ताद्यक्षरे दीर्घे दोषशान्तिस्तु गानतः।

हस्ते भोजनपूजाद्यैः संयुक्ते नृत्तकर्मणा॥

(Devaprasna, Rf. DP)

[If the first alphabet uttered by the querent is Long then the remedy should be done through conducting ‘song’ rituals (praising the name of the god, such as the song ritual conducted for snake etc.). If it (the first alphabet uttered by the querent) is Short then the remedy should be done through conducting ‘Annadana’ (donation of food) and Pujas (worships). If the first letter is a joint letter (such as kka, ppa, nJa, tta etc.) then the remedy should be done by conducting ‘dance’ rituals (praising the blessings of god, such as the dance ritual conducted by the shamans etc.)]

Panchabhuta (Five states of Matter)

The following section correlates the five states of matter (such as Solid-Liquid-Gas-Plasma-Vacuum) with the alphabets.

वर्ग्यक्षरपञ्चकं पवनवहनीन्द्रांबुनापुंसकं।

वाक्यादौ तु नपुंसकाक्षरमतीवानिष्टदं पृच्छताम्॥

दुष्टौ मारुतपावकौ वलरिपुर्मैद्यः प्रशस्तं जलं।

दीर्घहस्वविभागतः स्वरगणश्चांभोमहेन्द्रात्मकाः॥

(Prasna Sangraha, Prasnamarga, Rf. PM)

[The consonants have groups of five consonants each. These five groups are Vayu (Air), Agni, (Fire), Indra (Solid), Jala (Water, Liquid) and Napumsaka (Eunuch/Sky/Vacuum). If the question begins with a eunuch vowel the results are extremely bad, if with Air or Fire they are mildly bad, when the question starts with Indra (Earth) letter the results are neutral, and when with Water consonant the results are favorable. The long and short Vowels are of Jala (Water) and Indra (Earth) tatvas.]

There are two important points to know about the above listing.

1. Panchabhuta signifies the five states of matter such as - Solid, Liquid, Gas, Plasma, Vacuum.
2. Panchabutas are also denoted by the names of their deity (or their synonyms). Indra deva is the deity for Earth (Solid), Varuna deva is the deity for Water (Liquid), Agni deva is the deity for Fire (Plasma), Vayu deva is the deity for Air (Gas), Napumsaka is the deity for Akasa (Vacuum).

| Sl. | State of Matter | Indian term | Deity | Other terms used | Planet |
|-----|-----------------|-------------|----------------|------------------|---------|
| 1 | Solid | Bhumi | Indra deva | Earth, Prithvi | Mercury |
| 2 | Liquid | Jala | Varuna deva | Water | Venus |
| 3 | Air | Vayu | Vayu deva | Atmosphere, Wind | Saturn |
| 4 | Plasma | Agni | Agni deva | Fire, Vahni | Mars |
| 5 | Vacuum | Akasa | Napumsaka deva | Enuch, Sky | Jupiter |

| Sl. | Varga (Group) | Vayu | Agni | Prithvi | Jala | Akasa |
|-----|-------------------|---------|---------|---------|---------|-----------|
| 1 | कवर्ग (ka-group) | क (ka) | ख (kha) | ग (ga) | घ (gha) | ঙ (~Na) |
| 2 | चवर्ग (ca-group) | च (ca) | ছ (cha) | জ (ja) | ঝ (jha) | ঞ (~na) |
| 3 | টবর্গ (Ta-group) | ট (Ta) | ঢ (Tha) | ঢ (Da) | ঢ (Dha) | ণ (Na) |
| 4 | তবর্গ (ta-group) | ত (ta) | থ (tha) | ঢ (da) | ধ (dha) | ঞ (na) |
| 5 | পবর্গ (pa-group) | প (pa) | ফ (pha) | ব (ba) | ভ (bha) | ম (ma) |
| 6 | যবর্গ (ya-group) | য (ya) | ৰ (ra) | ল (la) | ৰ (va) | - |
| 7 | শবর্গ (sha-group) | শ (sha) | ষ (Sha) | স (sa) | হ (ha) | - |
| | | - | - | ঝ (La) | - | ঝ (KSha) |
| | Deity | Vayu | Agni | Indra | Varuna | Napumsaka |
| | Result | Average | Bad | Bad | Good | Bad |

| | | | | | | | | | | | |
|-------|-------|-------|-------|---------|---------|-------|-------|-------|--------|-------|------|
| Short | অ (a) | ই (e) | উ (u) | ঝ (R^i) | ল (L^i) | এ (e) | ঔ (o) | - | - | Jala | Good |
| Long | আ (A) | ই (E) | উ (U) | ঝ (R^I) | ল (L^I) | - | - | ঝ (e) | ঔ (au) | Indra | Bad |

आकाशवायुवहन्यर्णपूर्वं तद् गणपूर्वकं।
भूतार्थवाचकं चापि वचनं न शुभप्रदम्॥

(Prasnamarga, Rf. PM)

[The first alphabet (of Prasnavakya) being in Akash-Vayu-Vahni (Vacuum-Air-Plasma) bhutas or (in other words) the alphabets ruled by napumsakadeva (sky god)-vayudeva (wind god)-agnideva (fire god) are not good.]

This means that the alphabets ruled by rest of the bhutas/lords are good. This is tabulated below.

| | 1 | 2 | 3 | 4 | 5 |
|---------------|-------------------------|-------------------------|--------------------------|----------------------------|--------------------------------|
| Bhuta | Vayu bhuta (Air) | Agni bhuta (Fire) | Prithvi bhuta (Earth) | Jala bhuta (Water) | Akasha bhuta (Sky) |
| Deity | Vayu deva (Wind god) | Agni deva (Fire god) | Indra (Earth god) | Varuna deva (Water god) | Napumsaka deva (Eunuch god) |
| Result | Bad | Bad | Good | Good | Bad |

Bhuta here means state or substance. *Deva* here means deity or better as ruling deity. For every *Bhuta* there are also *Grahas*, which in this context can be translated as planets or better as ruling planets. *Bhuta* and *Tatva* are words used interchangeably, where *Tatva* means principle. *Phala* means result. There are all terms that anyone learning Indian astrology will hear many times.

Pancha-varna rulers (Rulers of 5 groups of letters)

The following section is about the rulers ascribed to the five alphabets of each Varna and the result that should be told based on the same.

खरश्चाति खरस्तद्वन्मृदुर् घोषानुनासिकाः।
पञ्चानामपि वर्गानां पंचवर्णाः प्रकीर्तिताः॥
गुरुभौमसिताः सौम्य शनी तेषां हि देवताः।
अचां रविर्यकारादि दशकस्य शशीस्मृतः॥

(Devaprasna, Rf. DP)

[The 5 letters (Pancha-varnas in each Varga of Sanskrit alphabet list) are called Khara-Atikhara-Mridu-Ghosha-Anunasika respectively. Their deities are Jupiter-Mars-Venus-Mercury-Saturn respectively. The deity for vowels is Sun and of the 10 consonants from य (ya) onwards is Moon]

| | 1 | 2 | 3 | 4 | 5 |
|----------------------|----------------|----------------------|-----------------|-----------------|-------------------------|
| Khara etc | खरं (Khara) | अतिखरं (Atikhara) | मृदु (Mridu) | घोष (Khosha) | अनुनासिक (Anunasika) |
| Ruling Planet | Jupiter | Mars | Venus | Mercury | Saturn |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | | |
|----------|----------|----------|----------|----------|----------|-----------|-----------|--------|---------|---------------|----------------|-----------|----------|-----------|------------|------------------|------------|
| अ (a) | आ (A) | इ (i) | ई (I) | उ (u) | ऊ (U) | ऋ) | ऋ) | ऋ) | लृ) | लृ) | ए (e) | ऐ (^e) | ओ (o) | औ (au) | अं (am) | अः (aH) | Sun |
| य) | र) | ल) | व) | श (a) | ष (a) | स (sa) | ह (ha) | - | - | ঁ (La) | ঁ (Ksh) | - | - | - | - | Moo n | |

What is the use of ascribing rulers to Pancha-varna? The text Devaprasna answers this question.

In Devaprasna -

दूतोक्ताद्यक्षरेशेन देवसान्निध्यमुच्यताम्।

शुभं शुभेक्षणं पापयुतिवीक्षादतोन्यथा॥

(Devaprasna, Rf. DP)

[Based on the first letter uttered by the querent, the astrologer can determine the deity and say that particular deity exists in that temple. If benefics aspects that planet then tell that the deity is in good condition, otherwise (if malefics aspects that planets then) tell that the deity is not in good condition.]

Please note that the Pancha-varna rulership and result told above, and the Akshara Lagna rulership and result told below are different and not the same.

Prasna Akshara Lagna

प्रष्टुर्वाक्यादिवर्णनं लग्नं संगृह्य चामुना।

वाच्यं शुभाशुभं सर्वं तल्प्रकारो(अ)थ कथ्यते॥

(Prasnamarga, Rf. PM)

[From the first alphabet of Prasnavakya (sentence asked by the querent) the astrologer should find out the Lagna, and based on the same predict the good and bad results. Now let me speak about the method to do the same.]

अक्षरादिमध्यचरमैर्वर्णः प्रथमोद्धवैर्विषम्म।

चन्द्रस्य च निर्दिष्टं प्रश्ने प्रथमोत्भवं वर्णम्॥

ज्ञात्वा तस्माल्लग्नं संगृह्य शुभाशुभं वदेल् प्रष्टुः।

वर्गादिमध्यचरमैर्वर्णः प्रथमोद्धवैर्विषम्म॥

राशिं लग्नं प्रवदेच्छिष्टैर्युग्मं कुजज्ञीवानाम्।

सितरविजयोश्च नैवं रविशशिनोरेकराशित्वाल्॥

तस्माल् लग्नाल् प्रवदेल् पृच्छासमये शुभाशुभं सर्वम्।

कालस्याविज्ञानादेतच्चिन्त्यं बहुप्रश्ने॥

(Aryasaptami, Prasnamarga, Rf. PM)

[Vargas such as अ-क-च-ट-त-प-य (A-ka-Ta-ta-pa-ya), are ruled by planets Su-Ma-Ve-Me-Ju-Sa-Mo respectively. Using this ruling planet, identified based on first alphabet spelt by the querent, Akshara-Lagna can be determined. Based on this Lagna predict all the results for the querent. If

the alphabets are 1-3-5 then take the odd sign ascribed to that planet as the Lagna, and if it is 2-4 then take the even sign ascribed to that planet as Lagna. For Ma-Me-Ju-Ve-Sa this rule applies, but not to Su-Mo, since they have only one sign. Based on such 'Akshara-Lagna' arrived at, all auspicious and inauspicious results can be told at the time of Prasna. This method is beneficial especially when the exact time (at the time of prasna) is not known (due to the absence of watch etc.), and also when there happens multiple questions at the same time]

This is one of the very important and fundamental principle used in Akshara prasna. In Aksharakosa, Yavaneswara is also basing himself on similar rules.

| | Varga | 1 | 2 | 3 | 4 | 5 | Ruler |
|---|-------|---------|---------|---------|---------|---------|----------------|
| 1 | अवर्ग | अ (a) | इ (e) | उ (u) | ए (e) | ओ (o) | Sun |
| | - | आ (A) | ई (E) | ऊ (U) | ऐ (^e) | औ (au) | Sun |
| | - | ऋ (R^i) | ऋ (R^I) | ऌ (L^i) | ঁ (am) | ঃ (aH) | Sun |
| 2 | कवर्ग | ক (ka) | খ (kha) | গ (ga) | ঘ (gha) | ঁ (Na) | Mars |
| 3 | চবর্গ | চ (ca) | ছ (cha) | জ (ja) | ঝ (jha) | ঃ (~na) | Venus |
| 4 | টবর্গ | ট (Ta) | ঠ (Tha) | ঢ (Da) | ঠ (Dha) | ণ (Na) | Mercury |
| 5 | তবর্গ | ত (ta) | থ (tha) | দ (da) | ধ (dha) | ন (na) | Jupiter |
| 6 | পবর্গ | প (pa) | ফ (pha) | ব (ba) | ভ (bha) | ম (ma) | Saturn |
| 7 | যবর্গ | য (ya) | র (ra) | ল (la) | ব (va) | - | Moon |
| 8 | ষবর্গ | শ (sha) | ষ (Sha) | স (sa) | হ (ha) | - | Moon |

| | | | | | | | |
|--|--|-----|------|----------|------------|-----|------|
| | | - | - | ଙ୍କ (La) | କ୍ଷ (KSha) | - | Moon |
| | | Odd | Even | Odd | Even | Odd | |

The following sloka from Brihat Samhita also expresses the same meaning.

କାଦ୍ୟାସ୍ତୁ ଵର୍ଣ୍ଣା: କୁଜଶୁକ୍ରସୌମ୍ୟଜୀଵାର୍କଜାନାଂ କ୍ରମଶଃ ପ୍ରଦିଷ୍ଟା: ।

ଵର୍ଣ୍ଣାଷ୍ଟକଂ ଯାଦି ଚ ଶୀତରଶମେର ରଵେ: ଅକାରାଲ କ୍ରମଶଃ ସ୍ଵରା: ସ୍ଯୁ: ॥

(Brihat Samhita)

[The groups such as ka-cha-Ta-pa-ya are ruled by Ma-Ve-Me-Ju-Sa respectively. The a-varga (ଅ ଏତ୍ରି) is ruled by Sun and ya-varga by Moon]

The following sloka too speaks the same -

ଅଵର୍ଗ ସିଂହଲଗନଂ ଚ କଵର୍ଗ ମେଷଵୃଶିଚକୌ ।

ଚଵର୍ଗ ଜୂକଵୃଷଭୌ ଟଵର୍ଗ ଯୁଗମକନ୍ୟକେ ॥

ତଵର୍ଗ ଧନୁମୀନୌ ଚ ପରଗ୍ କୁଭନକ୍ରକୌ ।

ଯଵର୍ଗ କର୍କଟଶଚ ଲଗନ ଶବ୍ଦାକ୍ଷରେର ଵଦେତ ॥

(Kerala Prasna Sangraha)

[a-varga (ଅଵର୍ଗ) indicates Leo lagna, ka-varga (କଵର୍ଗ) indicates Aries or Scorpio, ca-varga (ଚଵର୍ଗ) indicates Taurus or Libra, Ta-varga (ଟଵର୍ଗ) indicates Gemini or Virgo, ta-varga (ତଵର୍ଗ) indicates Sagittarius or Pisces, pa-varga (ପରଗ୍) indicates Capricorn or Aquarius, and ya-varga (ଯଵର୍ଗ) indicates Cancer. These are the Lagnas that should be told based on Prasnaakshara (first alphabet of first sentence uttered by the querent)]

The Alphabet-Lagna correlation is well tabulated below -

| Sl. | Alphabet | Lagna |
|-----|---|-------|
| 1 | ଅ (a), ଆ (A), ଇ (i), ଈ (I), ଉ (u), ଊ (U), ଋ (R^i), ଋୟ (R^I), ଲ୍ଲ (L^i), ଏ (e), ଏୟ (e) | Leo |

| | | |
|----|---|-------------|
| | (^e), ओ (o), औ (au), अं (am), अः (aH) | |
| 2 | क (ka), ग (ga), ङ (~Na) | Aries |
| 3 | ख (kha), घ (gha) | Scorpio |
| 4 | च (ca), ज (ja), जः (~na) | Libra |
| 5 | छ (cha), झ (jha) | Taurus |
| 6 | ट (Ta), ड (Da), ण (Na) | Gemini |
| 7 | ठ (Tha), ढ (Dha) | Virgo |
| 8 | त (ta), द (da), न (na) | Sagittarius |
| 9 | थ (tha), ध (dha) | Pisces |
| 10 | प (pa), ब (ba), म (ma) | Aquarius |
| 11 | फ (pha), भ (bha) | Capricorn |
| 12 | य (ya), र (ra), ल (la), व (va), श (sha), ष (Sha), स (sa), ह (ha), षः (La), क्ष (KSha) | Cancer |

Once 'Akshara Lagna' is found in this way for the querent, the auspicious and inauspicious results can be given based on the current planetary position and considering all the possible combinations told in astrology classics. The advantage of this method is that, even when the time is not known, and even when the multiple questions are asked by the same or different individuals at the same time, this method can be effectively used. If one knows this method to derive the Akshara Lagna and standard astrological principles, he don't need any other method or tool to predict correctly for any number or native, in any kind of scenario.

Judging the name of the native

A method to judge the number of letters in the name of the querent, based on the Movable-Fixed-Mixed variation of Akshara Arudha, is given in Brihat Samhita.

द्रव्यक्षरं चर गृहांशकोदये नामचास्य चतुरक्षरं स्थिरे।

नामयुग्ममपि च द्रव्यमूर्तिषु त्रक्षरं भवति चास्य पंचभिः॥

(Brihat Samhita, Rf. BS)

[If Akshara Lagna is Movable navamsa then the name of the native will have 2 letters; if in Fixed navamsa then the name of the native will have 4 letters; if in Mixed navamsa then the name of the native will have 3 or 5 letters, further (if the Prasna Lagna is in Mixed Navamsa) he may have two names.]

नामानिचाग्न्यं बुकुमारविष्णु शकेन्द्रपत्नीचतुराननानां।

तुल्यानि सूर्यात् क्रमशोविचिन्त्य द्रव्यादि वर्णैर् घटयेल् स्वबुद्ध्या॥

(Brihat Samhita, Rf. BS)

[The name of the native could be the synonym of the following deities based on Prasna Lagna - Agni (sign of Sun), Varuna (sign of Moon), Subrahmanya (signs of Mars), Vishnu (signs of Mercury), Indra (signs of Jupiter), Sachi (signs of Venus), Brahma (signs of Saturn) respectively] This method is not much effective or efficient in judging the name correctly, even though it can be useful at times.

2. First Word

Astrological analysis of the first word spelt by the native is also highly useful in answering queries.

Alphabet Group (Akshara Gana) and Result

Gana means Group. Gana (group) classification is always done of groups of three alphabets each, and is based on short-long classification of alphabets. The short (Laghu)-long (Guru) classification is based on time taken to pronounce a letter. The assumption is that a short alphabet can be pronounced in a Matra (one second), while the long alphabets will take 2 Matras (two seconds).

Short alphabets = अ (a), इ (i), उ (u), क (ka), ख (kha), ग (ga), घ (gha) etc.

Long alphabets = आ (A), ई (E), ऊ (U), औ (au), का (kA), खा (khA), गा (gA), घा (ghA) etc.

For prosody and grammar purpose the alphabets in words treated as groups of three, which are known by the name 'Gana' (group). Such groups are eight in number with names - 'ya', 'ra', 'ta', 'bha', 'ja', 'sa', 'ma', 'na' (ya-ra-ta-bha-ja-sa-ma-na). Each of these alphabets denotes a Gana (group). For example 'ya' means 'ya-gana' and the condition for a group of three letters to be treated as 'ya-gana' is that the middle letter among those three should be a long letter.

The astrologer should consider the first 3 alphabets in the first word of the querent and based on the 'Gana' (group) to which those three alphabets belong, should predict a result as suggested below. While listing the Gana and alphabets I would be using 'S' to denote short alphabet and 'L' to denote long alphabet.

मध्यान्त्याद्यखिलेषु गा जसभमा: सूर्यानिलेन्दुक्षमा

देवा स्फीतरुगन्यदेशगमनप्रख्यातकीर्तिश्रियः ॥

तद्वल् स्युर्ल्लध्वो गणा रतयना वहन्यं बरां भोदिवो (अ)-

मत्या: स्युर्मृतिशून्यतोत्तमसमृद्धयायूषि ते तन्वते ॥

(Prasna Anushtana Paddhati, Prasnamarga, Rf. PM)

[Long letter in the middle, end, beginning and everywhere are good. That is, the Ganas ja-sa-bha-ma are auspicious and is ruled by Sun, Wind, Moon and Earth respectively. The results to be told for these Ganas in sequence are - increase of disease, foreign journey, great fame, wellbeing. Like that if Short letter is in middle, end, beginning and everywhere then their rulers are Fire-Sky-Water-Heaven respectively, and the results in sequence are - death, nothing, prosperity, longevity.]

| Sl. | Gana (Group) | Rule | Deity | Result |
|-----|---------------|--------------------|------------|---------------------|
| 1 | जगण (ja-gana) | मध्यगुरु (S-L-S) | Sun | increase of disease |
| 2 | सगण (sa-gana) | अन्त्यगुरु (S-S-L) | Wind (Air) | foreign journey |

| | | | | |
|---|-----------------|-------------------|--------|-----------------|
| 3 | भगणं (bha-gana) | आद्यगुरु (L-S-S) | Moon | great fame |
| 4 | मगणं (ma-gana) | सर्वगुरु (L-L-L) | Earth | wellbeing |
| 5 | रगणं (ra-gana) | मध्यलघु (L-S-L) | Fire | death |
| 6 | तगणं (ta-gana) | अन्त्यलघु (L-L-S) | Sky | nothing, vacuum |
| 7 | यगणं (ya-gana) | आद्यलघु (S-L-L) | Water | prosperity |
| 8 | नगणं (na-gana) | सर्वलघु (S-S-S) | Heaven | longevity |

संयुक्ताद्यं दीर्घं सानुस्वारं विसर्गसम्मिश्रं।

विज्ञेयमक्षरं गुरुं पादान्तस्थं विकल्पेन॥

(Prasnamarga, Rf. PM)

[If it is a joint alphabet, or if there is an Anuswara (half letter) or Visarga (half stopping) along with the letter then know that letter as a long letter (even if it is short otherwise)]

In Devaprasna -

सर्वगुरावधिक धनस्यागमनं चोत्सवादिघोषं च।

अखिललघौ सान्निध्यं निवेद्यपुष्टिं विनिर्दिशेन्मतिमान्॥

(Devaprasna, Rf. DP)

[If ‘Sarvaguru’ (L-L-L) then lots of income and excellent Utsava (festival) can be predicted. If ‘Akhilalagh’ (S-S-S) then Sannidhya (excellent presence of the deity) and Nivedyapushti (lots of Nivedya food for the deity) can be predicted.]

देवप्रश्नाक्षरेष्वप्यखिलगुरुषु सान्निध्यसंपत्समृद्धिं।

तत्तत्सान्निध्यवृद्धिं मुखगुरुषु वदेन्नित्यकर्मादिभिश्च॥

सान्निध्यादेविनाशं धनविभवहतिं मध्यगो चान्त्यगश्चेत्।

स्थानभ्रंशं च शुद्धिक्षयमिह भविता रोगदं क्षेत्रपानाम्॥

मध्यतो लघुरातनोति नियतं क्षेत्राधिपानां मृतिं।

चान्त्यस्थोऽखिलवित्तकोशधरणीचैतन्यहानिं तथा॥

आद्ये चेद्बहुवित्तलाभमनिशं चैतन्यवृद्धिं लघौ।

क्षेत्रेशादिषु पुष्टिमाकलयते देशाभिवृद्धिं त्रिके॥

(Devaprasna, Rf. DP)

[In Devaprasna, if all letters (of the first Gana) are Guru then there would be *Sanniddhya* (presence of deity), wealth and prosperity. If only the first letter (of the first Gana) is Guru then there would be growth of respective *Sanniddhyas* (deities) through performing Nitya-karmas (daily activities). If middle letter (of the first Gana) is Guru then there would be destruction of *Sanniddhya* etc. and destruction of wealth and prosperity. If the last letter (of the first Gana) is Guru then the deity would be fall from its place, purity (of the temple) is destroyed and the owners of the temple become ill. If only the middle letter (of the first Gana) is Laghu then it always brings about the death of the owners of the temple. If the last letter (of the first Gana) is Laghu then there is destruction of all wealth, lands and *Chaitanya* (radiance of the deity). If the first letter (of the first Gana) is Laghu then there would always be a lot of gains and increase of *Chaitanya*. If all three letters (of the first Gana) are Laghu then good health of the owners of the temple and growth to that kingdom/village should be predicted.]

| Sl. | Sequence | Gana | Result |
|-----|--------------------|--------------------|---|
| 1 | Akhilaguru (L-L) | मगणं (ma-gana) | there would be <i>sannidhya</i> (presence of deity), wealth and prosperity |
| 2 | Adiguru (L-S-S) | भगणं (bha-gana) | there would be growth of respective <i>sannidhyas</i> through performing nitya karmas |
| 3 | Madhyaguru (S-L-S) | जगण (ja- | there would be destruction of <i>sannidhya</i> etc and destruction of wealth and prosperity |

| | | | |
|---|---------------------|----------------|--|
| | | gana) | |
| 4 | Antyaguru (S-S-L) | सगण (sa-gana) | the deity would be evicted from its place, purity (of the temple) is destroyed and the owners of the temple become ill |
| 5 | Madhyalaghu (L-S-L) | रगणं (ra-gana) | it always brings about the death of the owners of the temple |
| 6 | Antyalaghu (L-L-S) | तगणं (ta-gana) | there is destruction of all wealth, lands and <i>Chaitanya</i> (radiance of the deity) |
| 7 | Adilaghu (S-L-L) | यगणं (ya-gana) | there would be a lot of gains always and increase <i>Chaitanya</i> |
| 8 | Akhilalaghu (L-L-L) | नगणं (na-gana) | good health to the owners of the temple and growth to that kingdom/village should be predicted. |

3. First Sentence

श्रोत्रप्रियं वदति वा वचनं शुभं यो यद्वर्थपुष्टगिरमस्खलितां तदानीम्।

प्रष्टाभियात्यभिमतन्त्वतरो(अ)नभीष्टमन्ते विसर्गसहितं वचनं च वक्ता॥

(Prasna Anushtana Paddhati, Prasnamarga, Rf. PM)

[If what the native speaks is good to hear, auspicious, meaningful, without errors then (it can be said that) he will gain whatever he aspires for; on the other hand if his words not good to listen to, not meaningful, with errors and inauspicious the results will be bad. If the last word ends in Visarga then too the results will be bad.]

Akshara Sankhya (Alphabet count) and Result

दूतोक्ताक्षरपटलं त्रिलोचनद्वयं। तद्रामैरपहृतमेकशेषतः शम्॥

(Prasna Sindhu)

[Count the total number of alphabets present in the first sentence spelt by the querent. (This number is known as Akharasankhya) Multiply this number with three and then divide by two. If the remainder is 1 then auspicious results and if 2 then inauspicious results can be predicted.]

In Devaprasna

अक्षरसंख्यायुक्ता पञ्चद्वयाहृते शिष्टैः।

देवेन्द्राद्याशेशाः संचिन्त्या पृच्छकोक्त वचनस्य॥

(Devaprasna, Rf. DP)

[Multiply the Akharasankhya (number of alphabets) with five and divide by eight. The remainder should be treated as eight ‘Dik palas’ (protectors of directions) starting with Indra.]

The dik-palas (protectors of directions) are - 1.Indra, 2. Vahni, 3.Yama, 4.Nirirti, 5.Varuna, 6.Vayu, 7.Kubera, 8.Siva.

Since it is told in the above sloka that one should multiply the ‘Akshara-Sankhya’; some astrologers take the numeric values of each alphabet based on Katapayadi number notation system and add them to find the Akshara-Sankhya, and then do the remaining calculation with this number. The remedies that should be conducted, based on the dikpalas calculated using this method is given below -

देवाराधन होमकर्म पितृपूजाभिश्च रक्षोनिरा-

सेनाज्याद्यभिषेचनेन नियतं माल्यादि दानेन च॥

देवब्राह्मणपूजनेन जनिभे त्रयादि संकीर्तनैः

देवप्रीतिरवश्यमेव करणीयाशाधिपानां क्रमाल्॥

(Devaprasna)

[The remedies to be conducted are - 1.Worship of the deity (for Indra), 2.Homa (for Agni), 3.Pitr puja (for Yama), 4.Removing the Brahma-rakshas (for Nirirti), 5.Abhisheka with Khee, oil etc. (for Varuna), 6.Providing garlands (for Vayu), 7.Deva-brahmana-pujanam (for Kubera), 8.Veda-archana (for Siva) respectively.]

| Sl. | Deity | Remedy |
|-----|-------------------------------|---|
| 1 | Indra (Lord of demi gods) | Worship of the deity |
| 2 | Agni (God of fire) | Homa |
| 3 | Yama (God of Hell) | Worship of dead forefathers |
| 4 | Nirirti (A cruel god of hell) | Removing the Brahma-rakshas (Brahma rakshas is the spirit of Brahmins who died doing bad karma) |
| 5 | Varuna (Water god) | Abhisheka (worship) with Khee, oil etc. |
| 6 | Vayu (God of Air) | Providing garlands |
| 7 | Kubera (Lord of wealth) | Worshiping of Brahmins and demi-gods |
| 8 | Siva (Supreme God) | Worship using Vedic chants. |

Instead of ‘Akshara-Sankhya’, Prasnavidya calls similar number arrived at based on the first alphabet spelt by the querent alone, using bit different calculation as ‘Akshara-pinda’ and provides elaborate methods to predict every result based on the same.

I hope this write-up is enough to provide basic understanding about the prediction system based on the first sentence-word-letter used by the querent alone, and also to give a clue on how to connect it with the current planetary position through the use of ‘Akshara-Lagna’. Apart from the method to find ‘Akshara-lagna’ given in this write-up, Prasnavidya provides one more method to find ‘Akshara-lagna’. Since the methods differ, it is possible that the ‘Akshara-lagna arrived at by both would be different; follow the one which suits you better.

Prasnavidya

प्रथमोद्यायः [Chapter -1]

साधारणकांडः (Foundation chapter)

श्रीगणपतये नमः॥

[Salutations to Ganesha]

प्रणम्यानंदरूपत्वमानंदैकनिकेतनम्।

गर्गो बुद्धिमतां प्रीत्यै प्रश्नविद्यामथाकरोत्॥1॥

(Prasnavidya, Rf. PV)

[Now, after bowing down to the one who is happiness-personified, the one and only abode of happiness, Garga created Prasna-Vidya for the delight of intellectual men.]

प्रष्टा पूर्वमुखस्तिष्ठन्नुत्तराभिमुखोऽथवा।

प्रश्नं कुर्यात्स्वस्थचित्तगणकाग्रे प्रसन्नधीः॥2॥

(Prasnavidya, Rf. PV)

[With a pleasant mind the querent should sit facing east or north and ask the questions in front of an astrologer who should himself be in a pleasant state of mind.]

Akshara Pinda and its Result

वर्गवर्णप्रमाणं तु सस्वरं ताडितं मिथः।

पिंडसंज्ञा भवेत्तस्य यथाभागैस्तु कल्पना॥3॥

(Prasnavidya, Rf. PV)

[The numerical value of (first) alphabet in their respective Varna (sequence number) and Varga (groups), along with the (numerical value of the) vowels attached with it (if any), should be multiplied with each other. The result is called *Pinda*. It has to be divided (by appropriate numbers) and results should be inferred from that.]

This quote is understood and interpreted by many in many ways, there is no agreement between any two commentators about how they understood and interpret this sloka! Since everything told in this text is based on ‘Pinda’, correctly understanding the method told for calculating Pinda is very important. It is not clear in the above sloka whether Garga is asking us to consider the first letter, first word or the first sentence which the querent uttered. To keep things simple, let us assume that the Pinda should be calculated based on the first letter uttered by the querent.

| Sl. | | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
|-----|------------------------|-------|------------|----------|----------|-----------|----------|-----------|------------|---------|
| 1 | Vowels <i>Swara</i> | अवर्ग | अ (a) | आ (A) | इ (e) | ई (E) | उ (u) | ऊ (U) | ऋ (R^i) | ऋ (R^l) |
| | | | ल (L^i) | ले (L^l) | ए (e) | ऐ (^e) | ओ (o) | औ (au) | अं (am) | अः (aH) |

| Sl. | | | 1 | 2 | 3 | 4 | 5 |
|-----|------------------------------|-------|--------|---------|--------|---------|---------|
| 2 | Guttural <i>Kanthyā</i> | कवर्ग | क (ka) | ख (kha) | ग (ga) | घ (gha) | ङ (~Na) |
| 3 | Palatal <i>Taalavya</i> | चवर्ग | च (ca) | छ (cha) | ज (ja) | झ (jha) | ञ (~na) |
| 4 | Cerebral <i>Murdhanya</i> | टवर्ग | ट (Ta) | ठ (Tha) | ડ (Da) | ঢ (Dha) | ণ (Na) |
| 5 | Dental <i>Dantya</i> | তবর্গ | ত (ta) | থ (tha) | দ (da) | ধ (dha) | ন (na) |
| 6 | Labial <i>Oshthya</i> | পবর্গ | প (pa) | ফ (pha) | ব (ba) | ভ (bha) | ম (ma) |
| 7 | Approximant | যবর্গ | য (ya) | র (ra) | ল (la) | ব (va) | - |

| <i>Antahsthal</i> | | | | | | | |
|-------------------|---------------------------|-------|---------|---------|--------|--------|---|
| 8 | Fricative <i>Ushma</i> | शवर्ग | श (sha) | ष (Sha) | स (sa) | ह (ha) | - |

अवर्ग (a-varga) has 15 letters. कवर्ग (ka-varga), चवर्ग (ca-varga), टवर्ग (Ta-varga), तवर्ग, पवर्ग have 5 letters each. The last two Vargas यवर्ग and शवर्ग have only 4 letters each. (Some commentaries erroneously group य-र-ल-व-श together and call the next Varga as षवर्ग and include even फ and क्ष into this list. But such an approach is not in tune with the logical structure of the Sanskrit alphabet. There isn't any षवर्ग as is mentioned in some texts. Instead शवर्ग is the right Varga.)

Every 'Akshara' (alphabet) in the above list of Sanskrit alphabet consists of two parts (just like any syllable in any language), one consonant part and a vowel part. For example क (ka) is क् + अ (k + a), ज (ja) is ज् + अ (j + a). Or in other words almost every syllable is Saswara (having a vowel part). Further note that the syllables can have other Saswara (having a vowel part) variations such as कि (ki), की (kE), कु (ku), कू (kU), कृ (kR^i), के (ke), कै (k^e) etc as well for क (ka) and similarly for other syllables. In all such cases the Saswara alphabet would be considered and the value for क (ka) would be ascribed to them all. Following this basic understanding, the method for calculating Saswara Pinda for the first alphabet (syllable) is given below. The steps to be followed while finding 'Pinda' of the first alphabet uttered by the querent is as follows -

- 1) Find Varga Pramana of Saswara Varna: The count of Varga of the letter is mentioned by the querent.
- 2) Find Varna Pramana of Saswara Varna: The count of letter (within the Varga) mentioned by the querent.
- 3) These two numbers should be multiplied together, which would be 'Varga-varna pramanam saswaram taditham mitha' (numerical value of the alphabets having a vowels part multiplied with each other).

4) If the first alphabet is a conjoint one, and if there is no vowel associated with the first alphabet then, the first Saswara alphabet (alphabet having the vowel part) will be used to calculate the ‘Pinda’. For example if the first syllable is त्व, त्य, क्ल etc. then only the first corresponding Saswara alphabet such as त्, य्, क्, ल् is considered for calculating Pinda.

5) If the first alphabet is a vowel (Swara) such as अ (a), इ (i), उ (u) etc. then even though a consonant is absent in this case, the Pinda can be calculated based on this vowel (Swara) itself.

6) This number is termed ‘Pinda’ or ‘Aksharapinda’ meaning ‘value of alphabet’, can be used for further calculations. This number is divided by appropriate number to get the remainder.

Extension of the Basic Rule

The Pinda number is used to derive the major category of the result like Dhatu-Mula-Jiva. To find the subcategory, the quotient should be added to the original Pinda number (which we will call the ‘Resultant Pinda’) and the ‘Resultant Pinda’ is to be divided by the subcategory number. The remainder of this division should be used to calculate subcategory and the quotient should be added to the ‘Resultant Pinda’ to get the next ‘Resultant Pinda’, that should be used for further calculations (such as finding subsubcategory). This process can be continued indefinitely, using proper sub, subsub, subsubsub categories etc.

For example if P_0 is the initial Pinda number then:

Category (Dhatu-Mula-Jiva) = Remainder of $[P_0/3]$

where 3 is the category number, and R the remainder of the above division. category, subcategory, subsubcategory etc are always determined based on the remainder R of the division.

Now the quotient Q_0 = Quotient of $[P_0/3]$

Resultant Pinda (P_1) = $P_0 + Q_0$

Again:

Subcategory = Remainder of $[P_1/\text{Subcategory number}]$

Q_1 = Quotient of $[P_1/\text{Subcategory number}]$

Resultant Pinda (P_2) = $P_1 + Q_1$

Again:

Subsubcategory = Remainder of $[P_2/\text{Subsubcategory number}]$

Q2 = Quotient of [P2/Subcategory number]

Resultant Pinda (P3) = P2 + Q

And continue like this to any level of subsubsub etc. categories with proper category numbers and classifications. Except for a few slokas towards the end of chapter-5, the entire *Prasnavidya* by sage Garga is nothing but an application of this basic rule. This exact secret method followed by *Prasnavidya* is indicated in the 3rd sloka of the chapter on living things (chapter 3). Without correctly understanding this method, is essential to the effective use of this text *Prasnavidya* for Akshara-prasna.

Question related to Success-Failure etc.

सिद्ध्यसिद्धिक्रमाद्वाभ्यां लाभालाभौ तथा क्रमात्॥

दिग्जानमष्टभिर्भक्ते शेषतः परिकल्पयेत्॥4॥

(*Prasnavidya*, Rf. PV)

[In questions related to success or failure, the astrologer should divide the ‘Aksharapinda’ with two. Upon dividing by two, the remainder of 1 indicates success and the remainder of 2 indicates failure. In the same way (for questions related to gains and losses one should divide by two and the remainder would indicate) Gain and Loss (respectively). For questions related to directions, one has to divide by eight and the direction should be determined based on the remainder.]

Division by 2: A remainder of one indicates success, and two indicates failure. One indicates gain and two indicates loss. One indicates movement and the number two indicates stability. In short, one indicates a positive result and two indicates a negative result. For queries such as ‘Will I be able to travel?’, the remainder of one indicates that the journey would be possible and two indicates that it won’t be possible. For queries such as ‘will my relatives in foreign land come back to the native place?’ - the remainder of one indicates that they will come back, and two indicates that they will not. When the question is, “Is the pregnancy there or not?” - divide by two. One indicates pregnancy and two indicates no pregnancy. Similarly for other similar questions too.

Division by 8: For questions related to the knowledge of direction, divide the *Pinda* by 8. The directions starting from east are indicated by the remainder.

General rule: Similarly in question related to anything, divide the Akshara-Pinda with the corresponding number and use the remainder to predict the possibility. Each number in the remainder is sequentially associated with one possible outcome.

गर्भ त्रिभिः क्रमात् जेया नरनारीनपुंसकाः।

लोकजानेऽपि वै तद्वत्कालजाने तथैव च॥5॥

(Prasnavidya, Rf. PV)

[In questions related to (gender of the child in) pregnancy, divide by three and the remainders would indicate male-female-eunuch respectively. The same rule (of dividing by three) is applicable in case of knowing the worlds (to which the native will go after death such as heaven-hell-earth), and well as to know the time (such as past-future-present).]

When the question “What shall be the gender of the child about to be born?” is asked, divide by three. A reminder of one indicates male, two indicates female and three indicates a eunuch. For questions related to the Loka (world) to which the dead person has gone, divide the Pinda by three. The remainders indicate heaven-hell-earth respectively. One indicates heaven, two indicates hell and three indicates earth. For questions related to time, divide the Pinda by three and calculate the remainder. One indicates past, two indicates future and three indicates present.

इति प्रश्नविद्यायां साधारकांडः प्रथमः॥

[Thus ends the first chapter titled Foundation Chapter of Prasnavidya]

द्वितीयोद्यायः [Chapter -2]

धातुकांडः (Chapter on non-living things)

A useful technique

This chapter gives a useful technique. Though the technique is not universally applicable, but it can prove to be helpful in many cases.

धातुमूलं तथा जीवं जीवं मूलं च धातुकं॥

कालक्रमाद्गुणात्पिंडाद्विजेयं प्रश्नकोविदैः॥1॥

(Prasnavidya, Rf. PV)

[The expert in Prasna (the astrologers) should know it as Dhatu-Mula-Jiva, or Jiva-Mula-Dhatu etc. based (three part) division of day.]

What is advised in the above sloka is tabulated below -

| | 1 | 2 | 3 |
|--------------------------|-------|-------|-------|
| Purvahna (6 AM to 10 AM) | Dhatu | Mula | Jiva |
| Madyahna (10 AM to 2 PM) | Mula | Jiva | Dhatu |
| Aparahna (2 PM to 6 PM) | Jiva | Dhatu | Mula |

Even though not said explicitly in the above sloka, the same is applicable in the night too. Ahna means day, and Ratri means night. Night can be divided into three such as - Purvaratri-Madhyaratri-Apararatri.

| | 1 | 2 | 3 |
|-----------------------------|-------|-------|-------|
| Purvaratri (6 PM to 10 PM) | Dhatu | Mula | Jiva |
| Madhyaratri (10 PM to 2 AM) | Mula | Jiva | Dhatu |
| Apararatri (2 AM to 6 AM) | Jiva | Dhatu | Mula |

Once it is identified that the item is Dhatu, Mula or Jiva, the next step is to identify the subcategory to which it belongs. The subcategory of Dhatus are listed below.

The commentary present in the Prasnavidya Manuscript interprets the sloka in a different way. It says that - *“Past = 1, Future = 2, Present = 3. Multiply Pinda with these 3 numbers depending on the question. Then divide by 3 and check the remainder. If the question is on disappearance of an item then the remainders indicate Dhatu-Mula-Jiva in sequence. If it is a question on theft then the remainders indicate Jiva-Mula-Dhatu in sequence.”*

Dhatu

Method 1 - Subcategorization as Dhamya-Adhamya

धातुचिन्ता यदा द्वटा द्वाभ्यां भागं समाहरेत्।

एकेन धान्यं विजेयमधान्यं शून्यशेषतः॥2॥

(Prasnavidya, Rf.PV)

[Once it is confirmed that the question is about Dhatu then divide the Pinda by two. If the remainder is one then it is about a Dhamya Dhatu and if the remainder is two then it is about an Adhamya Dhatu.]

Dhamya and Adhamya Dhatus are defined in the next sloka:

अग्नौ संशोधनीयो यः स्वर्णादिर्धान्यसंजकः।

तथा चान्यो हीरकादिरधान्यः प्रोच्यते बुधैः॥3॥

(Prasnavidya, Rf. PV)

[The Dhatus (non-living items such as metals) which are to be purified in fire (before using) are called Dhamya Dhatus. Other (non-living) items such as diamonds (stones, pearls) etc. (which don't need to be purified in fire before use) are called Adhamya Dhatus by the learned men.]

Sub-sub-categories of Dhamya

The following sloka applies if only the 'Dhatu' (Non-living thing) under consideration is a metal. In this sloka metals are classified into ten categories.

धाम्यभेदान् प्रवक्ष्ये(अ)त्र पिण्डस्य दशशेषतः।

फलमत्र सुविजेयं प्रश्नकाले मनीषिभिः॥4॥

सौवर्णरौप्यं तथा तामं तारकं कांस्यपित्तलं।

सीसजसतजं लोहं वंगं तालाभकं तथा॥5॥

(Prasnavidya, Rf. PV)

[(Once it is identified that the item is Dhamya) then the subcategory of the item can be identified by dividing the ‘Pinda’ by ten. The (ten) subcategories of Dhatus are - 1.Gold, 2.Silver 3.Copper 4.Tarakam (shining metal present in meteorite) 5.Kamsya (Bronze), 6.Pittala (Brass), 7.Seesaja (Lead), [Jasata (?)], 8.Loham (Iron), 9. Vangam (Tin) 10.Talabhrakam (Mica) respectively.]

Sub categories of Adhamya

एवमत्र प्रवक्ष्यामि अधाम्यपरिचिन्तनम्।

अधाम्ये दशभिः पिण्डे भागो देयो विपश्चिता॥6॥

मृत्तिकाञ्जनपाषाणं हरितालं मनःशिला।

मरकतं पद्मरागश्च प्रवालं ताररत्नकम्॥7॥

(Prasnavidya, Rf. PV)

[Once it is confirmed that the question is about Adhamya Dhatus, divide the Pinda with ten and identify the Adhamya Dhatus as - 1.Mud 2.Lamp-black 3.Stone 4.Haritalam (sulphuret of Arsenic) 5.Manahsila (Red Arsenic) 6. Marakata (Emerald), 7.Padmaraga (Ruby), 8.Pravalam (Coral), 9.Tara (Pearl) 10.Ratnakam (Diamond) respectively based on the remainder.]

Probably the following listing can be made use of, once it is identified that the question is about precious stone. The mutual relation between the 9 precious stones and the planets is tabulated below.

| Sl. | Precious stone | Planet |
|-----|----------------|--------|
| 1 | Ruby | Sun |

| | | |
|---|-------------------|---------|
| 2 | Pearl | Moon |
| 3 | Corel | Mars |
| 4 | Emerald | Mercury |
| 5 | Yellow Sapphire | Jupiter |
| 6 | Diamond | Venus |
| 7 | Blue Sapphire | Saturn |
| 8 | Hessonite (Gomed) | Rahu |
| 9 | Cat's eye | Ketu |

Method 2 - Sub categorizing as Ornament-Money-Vessels

भूषणं व्यक्तिसंजकानां त्रिभिरेवाभिभाजितं ॥

नाणकं च तथा पात्रं विजेयं सर्वदा बुधैः ॥8॥

(Prasnavidya, Rf. PV)

[One can divide the Pinda with three based on remainder infer 1.Ornaments of people 2.Coins or Money 3.Vessels.]

Subsubcategories of an Ornament

यदा त्वाभरणं दृष्टं षट्भिः पिण्डे च शेषिते ।

शिरः कर्णकरग्नीवाकटिपादभवं क्रमात् ॥9॥

(Prasnavidya, Rf. PV)

[When it is confirmed that the question is about ornament divide the (resultant) Pinda by six and identify the organ to which the ornament belongs to as follows: 1.Head 2.Ear 3.Hand 4.Neck 5 waist 6.Legs respectively based on the remainder.]

Another version of this quote reads -

यद्वृताभरणं दृष्टं षड्भिर्भागं समाहरेत्।

शिरकर्णकरग्रीवाकटिपादौ क्रमेण च॥

[Meaning is the same.]

Subsub categories of Money

नाणकस्यापि भेदश्च त्रिविधः संप्रकीर्तिः।

स्वर्णराजतमुद्रे च ताममुद्रा तथैव च॥10॥

नाणकस्य विभोगोयं विज्ञेयं विबुधैः क्रमात्।

पिण्डे त्रिभिर्विभक्ते च फलं ज्ञेयं क्रमादबुधैः॥11॥

(Prasnavidya, Rf. PV)

[If it is confirmed that the item is a coin, one should divide the Pinda with three and identify the kind of coin which is being talked about as - 1.Gold 2.Silver 3.Copper respectively based on the remainder.]

Gold, Silver and Copper coins were in use in ancient times. Now a days paper currency is in use. Therefore the astrologers will have to modify their sub-sub-category definitions accordingly to suit the modern times.

Subsub categories of Vessels

पात्रस्यापि त्रयो भेदा दैवपैत्र्यगृहात्मकाः।

जातव्यं तत्फलं तद्वत्सर्वदा प्रश्नकोविदैः॥12॥

(Prasnavidya, Rf. PV)

[Once it is confirmed that the item is a vessels, one may divide the Pinda with three and identify the kind of vessel as - 1.Related to gods/temples 2.Related to Pitris (ancestors) or family lineage 3.Related to the house respectively based on the remainder]

इति प्रश्नविद्यायां धातुकांडः द्वितीयः॥

[Thus ends the second chapter titled ‘Dhatu Kanda’ of Prasnavidya]

तृतीयोद्यायः [Chapter -3]

मूलकांडः (Chapter on Plants)

Sub categories of Mula

मूलभेदान्प्रवक्ष्यामि यथोक्तं शंभुना पुरा॥

मूलं काष्टं च त्वकपत्रं पुष्पं चैव तथा फलं॥1॥

श्वेतं रक्तं तथा पीतं कृष्णं चित्रं हरीतकं।

षड्भिर्भक्ते विजानीयात् प्रश्नविद्याविचक्षणैः॥2॥

(Prasnavidya, Rf. PV)

[I will speak about the subcategories of Mula as mentioned by Lord Siva in earlier. The expert astrologer should divide the ‘Resultant Pinda’ with six and understand the remainder as - 1.Root, 2.Wood, 3.Bark, 4.Leaf, 5.Flower, 6.Fruit respectively. Similarly the color of the item under consideration can be derived by dividing by six - 1.White, 2.Red, 3.Yellow, 4.Black, 5.Variegated, 6.Green respectively.]

Interesting to note that Garga ascribes the knowledge of classification of ‘plant parts’ into six categories (such as 1.Root, 2.Wood, 3.Skin, 4.Leaf, 5.Flower, 6.Fruit) to God Siva.

1. Subsub categories of Root

This is not available in the ‘Prasnavidya’ manuscripts we have.

2. Subsub categories of Wood

तरवश्च लतौष्ठयस्तूणं गुल्मादिकं तथा।

शुष्कमार्द्धं तथा द्वाष्टयां भक्ष्याभक्ष्यं तथैव च॥3॥

(Prasnavidya, Rf. PV)

[The planets can be subsub categorized into - 1. Trees 2. Creepers, 3. Medicinal Herbs (Aushadi), 4.Grass (Trinam), 5.Shrubs (Gulma). Similarly divide by two to know whether it is - 1.Sushkam (dry), 2.Ardram (wet) respectively. Similarly 1.Bhaskyam (eatable), 2.Abhakshyam (uneatable) respectively.]

3. Subsub categories of Skin-Leaf-Flower-Fruit

This is not available in the ‘Prasnavidya’ manuscripts we have.

Overall this chapter seems to be incomplete, since it is well evident that slokas relating Subsub categories of many items are missing in this chapter.

इति प्रश्नविद्यायां मूलकांडस्तृतीयाः॥

[Thus ends the third chapter titled ‘Mula Kanda’ of Prasnavidya]

चतुर्थाध्यायः [Chapter -4]

जीवकांडः (Chapter on Living things)

Jiva

Sub categories of Jiva

द्विपदस्तूर्यपदश्चैव विपदः पादसंकुला॥

चतुर्भिर्भाजिते शेषे विजेयं सर्वदा बुधैः॥1॥

(Prasnavidya, Rf. PV)

[The knowledgeable (astrologers) should know the remainder obtained by dividing by four to represent the various subcategories of Jivas (living things) as - 1.Dwipada (two-footed), 2.Chatushpada (four-footed), 3.Vipada (without feet), 4.Bahupada (multi-footed)]

Here the advice is that, once it is confirmed (through the division with three) that the item under consideration is Jiva, divide the Pinda again with four. If the remainder is one then the question is about two legged animals like humans or birds; if the remainder is four then the question is about four legged animals such as domestic or wild animals; if the remainder is three then the question is about animals without legs such as fish or snakes; and finally if the remainder is 4 (i.e. zero) then the question is about animals with numerous legs such as Shadpada (insects with 6 feet), spiders, centipede etc.

1) Subsub categories of 2-legged Animals

देवता मनुजाश्चैव पक्षिणो राक्षसास्तथा॥

चतुर्भिरेव ज्ञातव्या भाजितः शेषतः क्रमात्॥2॥

(Prasnavidya, Rf. PV)

[Divide the Pinda with four and based on the remainder predict as follows - 1.Demigods, 2.Humans, 3.Birds, 4.Rakshasas]

Another reading is यक्षिणो instead of पक्षिणो. Devata, Manushya, Yaksha, Rakshasa is a popular phrase. Yakshino sounds much better than pakshino. But still it should be remembered that it is the subsubsub categories of Pakshino (birds) that is given below, and not Yakshas.

a) Subsubsub categories of Demigods (Devas)

पूर्वलब्धियुते पिण्डे चतुर्भिर्भागमाहरेत्।

कायस्था भूवस्थाश्च ज्योर्तीषि पितरस्तथा॥३॥

(Prasnavidya, Rf. PV)

[(Once it is confirmed that the question is about Devas) take the Pinda divide it with four and add the quotient of the current division to it. (Take the remainder and) with four and identify the demigods as - 1.Kayastha (Brahma etc), 2.Bhuvasastha (Indra, Kubera etc), 3.Jyotimshi (Sun, Moon etc), 4. Pitara (Forefathers etc) respectively based on the remainder]

Sloka says take Pinda and add to it the quotient of the current division. This should be further professed to get further subdivisions. This sloka is very important in the sense, it gives us clue to the method followed for calculating further Pindas. I have already clarified this method in the first chapter, and therefore not discussing it here.

b) Subsubsub categories of Humans

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा जातिरिति क्रमात्।

पूर्वलब्धियुते पिण्डे भागं दत्वा फलं दिशेत्॥४॥

(Prasnavidya, Rf. PV)

[Once it is confirmed that the question is about Humans, divide the ‘Resultant Pinda’ with four and identify the humans as - 1.Brahmana, 2.Kshetriya, 3.Vaisya, 4.Sudra respectively based on the remainder]

Further subcategories of Brahmins

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा।

पूर्वलब्धियुते पिण्डे भागं दत्वा फलं दिशेत्॥५॥

(Prasnavidya, Rf. PV)

[Once it is confirmed that the question is about Brahmins, divide the ‘Resultant Pinda’ with four and identify the Brahmin as - 1.Brahmachari, 2.Grihasta, 3.Vanaprastha, 4.Yati respectively based on the remainder]

यतीनां चापि भेदाश्च चत्वारो मुनिभिः स्मृताः।

हंसः परमहंसश्च बहूदक कुटीचरौ॥6॥

(Prasnavidya, Rf. PV)

[Once it is confirmed that the question is about Yatis, divide the ‘Resultant Pinda’ with four and identify the Yati as - 1.Hamsa, 2.Paramahamsa, 3.Bahudaka, 4.Kuteechara respectively based on the remainder]

Details about the Subsubsubsub, Subsubsubsubsub categories of other subsubsub’s of Humans are not available in various available manuscripts of Prasnavidya.

c) Subsubsub categories of Birds

पक्षिभेदास्त्रयः प्रोक्ता जलस्थलखगाः क्रमात्।

पूर्वलब्धियुतं पिण्डं त्रिभिर्भक्वा फलं दिशेत्॥7॥

(Prasnavidya, Rf. PV)

[Birds are said to of 3 types. (Once it is confirmed that the question is about birds) divide the ‘Resultant Pinda’ with three and identify the Bird as - 1.Water bird 2.Land bird, 3.One that will move both in water and land - respectively based on the remainder]

d) Subsubsub categories of Rakshasas

This is not available in the Prasnavidya Manuscripts available with us.

2) Subsub categories of 4-legged Animals

This is not available in the Prasnavidya Manuscripts available with us.

3) Subsub categories of zero-legged Animals

This is not available in the Prasnavidya Manuscripts available with us.

4) Subsub categories of multi-legged Animals

This is not available in the Prasnavidya Manuscripts available with us.

Overall this chapter seems to be incomplete, since it is well evident that slokas relating Subsub categories of many items are missing in this chapter.

इति प्रश्नविद्यायां जीवकांडश्चतुर्थः॥

[Thus ends the fourth chapter titled Jiva Kanda of Prasnavidya]

पंचमोद्यायः [Chapter -5]

विशेषः (Miscellaneous)

Knowing other things

One may want to know about some particulars like color, height, age etc. The following slokas describe the rules to do the same.

गौरश्यामस्तथा मध्यो दीर्घो मध्यश्च हस्त्वकः।

शिशुर्युवास्तथा वृद्धस्त्रभिर्भक्तेऽभिजायते:॥1॥

(Prasnavidya, Rf. PV)

[Divide the ‘Pinda’ by three and using the remainder know the colors to be - 1. Fair (white, yellow), 2. Black, 3. In between the two i.e. Brown (or reddish white). Similarly to know the height/length, divide the ‘Pinda’ by three to know the height as - 1. Long/Tall, 2. Medium, 3. Short respectively based on the remainder. Similarly know the stage (of one’s life or age) as - 1. Infant 2. Young 3. Old respectively.]

Please note that the above sloka does not, in anyway, indicate that a fair person asking the question will always be tall and always be a child; or that a black person asking the question would always be of medium height and would be young. The only instruction here is that whatever be the question is about, use the relevant number to divide the ‘Pinda’ and predict the result for that particular question itself. It would be wrong to try to predict all of these based on the same Akshara-Pinda itself.

स्वदेशजं परोक्षं वा कल्पनाभिर्विचिन्तयेत्।

कालसन्धौ तु संप्राप्ते प्रकीर्ण चिन्तयेदबुधः॥2॥

(Prasnavidya, Rf. PV)

[Similarly (i.e. following the same method - further dividing the Resultant Pinda by two and based on the remainder), identify the item as ‘native’ or ‘foreign’. If the question happens to be asked at ‘Sandhya time’ (Morning Sandhya and Evening Sandhya), then know the item as ‘Prakirna’ i.e. a mixed item.]

Some say that 'Kala-sandhi' means, Morning Sandhya is a 48 minute time window with the time of sunrise or sunset as the middle. So 24 minutes on either side of sunrise and sunset lie in the Kala-Sandhi zone.

As per चतुःसन्ध्य (4 Sandhyas) concept, Sandhyas are four in number such as - Sunrise, Mid-day, Sunset, Mid-night. At Morning Sandhya (Sunrise time) is 6 Nadika (2 hours 24 min approx.) before and after Sunrise each. Thus in the morning a total of 4 houses 48 min is Sandhya. Evening Sandhya (Sunset time) is 4 Nadika (1 hour 36 minute) each before and after Sunset. Thus in the evening, a total of 3 hours 12 minutes approx. is Sandhya. Similarly in mid-day and mid-night 10 Vinadi (4 min) each before and after is considered as Sandhya. Thus a total of 8 minute is the Sandhya time for mid-day and mid-night.

यथाक्रमविभागेन मूलमिश्रेण वै तथा।

इत्येवं बहुधा चिन्त्यं प्रश्नकाले मनीषिभिः॥३॥

(Prasnavidya, Rf. PV)

[By performing divisions one after the other and adding (the quotient) to the Mula Pinda the learned astrologer should derive the subcategories of the item in consideration.]

Some versions read बहुविधा instead of बहुधा.

In Roga-prasna

केशाद्यस्थि च मांसानि चर्ममेदस्तथा वसा।

एवं जीवविचारः स्याज्जीवितं मृतमेव च॥४॥

(Prasnavidya, Rf. PV)

[If (in some roga-prasna or so) one of the seven Dhatus needs to be identified then, divide the Pinda with 7 and know the remainder as - 1.Kesa (Hair), 2.Asthi (Bone), 3.Mamsa (Flesh), 4.Charma (Skin), 5.Medas (Fat), 6. Rakta (Blood), 7.Vasa (Bone Marrow) respectively. Similarly (divide the Pinda with two and take the remainder) for the question regarding birth and death (divide the Pinda by 2 to predict) 1. living and 2. dead respectively.]

In the above quote one item out of the Sapta Dhatus (seven basic constituents of human body) - i.e. Rakta (Blood) is missing. Probably the word तथा in the above quote is a wrong reading and it

should be some word indicating ‘blood’ that should come there. Anyway to convey the right meaning, we have added ‘Rakta (blood)’ too in the translation.

व्याधितस्य ज्वरार्तस्य देशान्तरगतस्य च।

संग्रमे युद्धकामस्य स्वस्थे मृत्युश्च पञ्चधा॥5॥

(Prasnavidya, Rf. PV)

[Divide the ‘Resultant Pinda’ with five and adjudge the cause/place of death being - 1. Disease, 2. Fever 3. Foreign land 4. War 5. Natural death (or in Native place) respectively.]

Questions about possibility war

पिण्डे नामसमायुक्ते यायी स्थायी यथाक्रमात्।

शून्ये संधिः समादेश्यो युद्धकाले न संशयः॥6॥

(Prasnavidya, Rf. PV)

[Add the Akshara Pinda of first letter of the names of (this is known as ‘Nama Pinda’) of the querent (and divide the result with three). Based on the remainder, know the advice (the astrologer should give) as - 1. Attack, 2. Don’t attack, 3. Sandhi (compromise) respectively.]

Identifying the name

पिण्डे तु सप्तभिर्भक्ते नामवर्णस्य सङ्ख्यकाः।

पिण्डाष्टभक्तवर्गाः स्युः सङ्ख्यान्ते वर्णकाः क्रमात्॥7॥

लब्धं मूले विनिःक्षिप्य यावन्नामार्णसङ्ख्यकाः।

इति नामवर्णकज्ञानं न देयं यस्यकस्यचित्॥8॥

(Prasnavidya, Rf. PV)

[Divide the Pinda by 7 and the (remainder) indicates the number of letters in the name. Divide the Pinda by 8 (and use the remainder) to find out the Varga. The quotient should be added to the Mula Pinda to get the Resultant Pinda and (it should be divided by 16 for अ-varga or 5 for क-च-ट-त-प Vargas or 4 for य-श Vargas) to ascertain the exact letter in the name. This process should be continued until the number of letters in the name (as found out earlier) has been reached. This

is how the letters in the name can be ascertained. This (knowledge) should not be given to anyone just like that.]

Here one of the basic assumptions is that the number of letters in the name is less than 7. Mula Pinda is divided by 7 to get the number of letters in the name based on the remainder.

The above quotes helps us to realize that the total number of Vargas as per Garga are 8 in number such as - 1.अवर्ग, 2.कवर्ग, 3.चवर्ग, 4.टवर्ग, 5.तवर्ग, 6.पवर्ग, 7.यवर्ग, 8.शवर्ग. Further, the sloka provides us with some logic to identify to which Varga each letter of the name belongs to but it does not provide us clear rules to identify each letter in the name, and thus the name as a whole. Instead it only identifies the Varga to which each letter of the name falls into, and leaves the rest to the astrologer's freedom. Some commentators try to extent this sloka to identify not only the total number of alphabets in the name, but also to identify each of those alphabets. Their argument/logic is as follows. Once you get the Varga (to which the alphabet falls into), if अवर्ग (a-varga) then divide by 16. If क-च-ट-त-प Vargas then divide by 5. If य-श Vargas then divide by 4. This helps you to identify the exact alphabet. Repeat this process until all the alphabets in the name has been identified.

उक्तेष्वनुक्ते मूलांके तद्वत् शेषसदा बुधैः।

स्वानुभूत्याविशेषोऽयं मोहनेनविरतः॥9॥

(Prasnavidya, Rf. PV)

This sloka is unintelligible and possibly corrupted.

Knowing Male-Female connection and finding the related house

नरस्त्रियौ च द्विधौ चत्वारश्च क्रमादिमे॥

बहेवतद्वादश १२ भिश्चैव भावसंबंधचिंतनं॥10॥

(Prasnavidya, Rf. PV)

[Divide the 'Pinda' with two and based on the remainder identify the querent as - 1.Male, 2.Female. Similarly if one want to find the house (bhava) with which the question is related to, then divide the Pinda with 12 and interpret the remainder as - 1.First house, 2.Second house,

3.Third house, 4.Fourth house, 5.Fifth house, 6.Sixth house, 7.Seventh house, 8.Eight house, 9.Ninth house, 10.Tenth house, 11.Eleventh house, 12.Twelfth house respectively.]

This sloka gives us a method to know how the Pinda can be used to find out what house is the question related to: 1. Lagna 2. Second house or wealth 3. Third house or siblings etc.

Some words in the sloka are unintelligible and we have left them out in translation.

अन्यव्यक्तिर्भवेद्देदो अस्माभिश्च प्रकथ्यते॥

अथ बाहुल्यभीत्या च ज्येयामन्यत्रतः सदा॥11॥

(Prasnavidya, Rf. PV)

[There are other subcategorizations but we have mentioned only a few of them otherwise the text would have become too large. The readers should know the (other subcategories) from other (standard astrological) texts]

Some words in the sloka are unintelligible and we have left them out in translation.

Some additional categorization schemes are added by us in the appendix.

Finding the time of fructification of a result

ग्रहध्युवध्ने पिण्डे तु चन्द्रागैर्भागमाहरेत्।

लब्धांकादवधिर्ज्यया प्रश्नकाले मनीषिभिः॥12॥

रसध्ने त्वष्टयुक् पिण्डे सप्तभक्ते क्रमाद्ग्रहाः।

पञ्च स्वर्गेन्द्रगोनागवहिनरुद्रा ध्रुवाः स्मृता॥13॥

(Prasnavidya, Rf. PV)

[Take the Pinda and multiply it with the Dhruvanka (constant) of the planet. Divide the result with 71 and find the quotient. The learned ones should deduce the time of the result from the quotient of the division. The planet to be considered (for the previous multiplication) is obtained as follows: multiply (the Pinda) by six. Add eight. Divide by seven. The remainder indicates the planet. The Dhruvanka (constants) of the planets (to be used in multiplication) are 5 (Sun) , 3 (Moon), 14 (Mars), 9 (Mercury), 7 (Jupiter), 3 (Venus), 11 (Saturn).]

As per Bhutasankhya number system, Chandra =1 (since there is only one Moon for earth), and Aga=7 (since there are 7 famous mountains on earth)

As per Bhutasankhya number system, Pancha=5, Swarga=3 (since Swarga is the 3rd Loka in the list of 7 Lokas such as Bhu-Bhuvar-Swarga-Mahar-Jana-Tapa-Satya Lokas) , Indra =14 (because Indra is the deity for Jyeshta Nakshatra, which is the 14th Nakshatra in the ancient Nakshatra list starting with Mrigasira, which is also known as Aagrahayani), Go=9 (Rf. MW dictionary), Naaga=8 (since the number of snakes is 8, Ashata-Naaga, the eight famous snakes), Vahni=3 (3 famous fires such as Agnihotraagni, Jadharnagni and Badavagni i.e. the fire at home, the fire in stomach, and the fire of destruction), Rudra=11 (the famous 11 Rudras)

आरदिवाकरशेषे दिवसाः पक्षाश्च शुक्रेद्वोः।

मासाः सुरगुरुशेषे सौम्ये ऋतवः शनैश्चरेऽब्दाः स्युः॥14॥

आधाने शत्रुजये लाभालाभे गमागमे रुजि वा।

कालं कार्यं प्रवदेत्सर्वत्रैवं सदा विद्वान्॥15॥

(Prasnavidya, Rf. PV)

[(While following the above method) if the planets in consideration are Sun or Mars then the remainder indicates the time in days. If Venus or Moon are in consideration then the count is in fortnights (15 days). If Jupiter is in consideration then the count is in months. If of Mercury, then in Ritus (2 months/seasons). If of Saturn, then years. In this way, the learned one should predict the results everywhere, be it Aadhana (impregnation), victory over the enemy, gains and losses, going and coming, disease or time of an event.]

चतुःपञ्चाशता श्लोकैरेवं गर्गमनोरमायाम्।

प्रश्नविद्या मया प्रोक्ता देया शिष्याय साधवे॥16॥

(Prasnavidya, Rf. PV)

[Thus 'Prasnavidya' in 'Garga Manorama' has been spoken by me in 54 slokas. This knowledge should be given (only to) a good and sincere student.]

Different versions of this text ascribe different number of slokas to this text - some say 21, some others say 54 etc. Some readings are - इत्येवमेकविंशद्विः श्लोकैः श्लोकमनोरमां and चतुःपञ्चाशता श्लोकैरेवं गर्गमनोरमा etc. Our current compilation contains $6+12+3+7+16 = 44$ slokas. Thus it is evident that at least $54 - 44 = 10$ slokas are missing from Prasnavidya. It is very likely that many

of the missing slokas belong to the Mula and Jiva chapters. Getting hold of more manuscripts of this text could help in identifying the missing slokas.

इति प्रश्नविद्यायां विशेषः पंचमः॥

[Thus ends the fifth chapter titled Visesha Kanda of Prasnavidya]

इति गर्गमनोरमायां प्रश्नविद्याटीका समूला समाप्तम्॥

[Thus ends commentary on ‘Prasnavidya’ which is part of ‘Garga Manorama’]

Appendix - 1

The following section is found as Appendix section in some versions of Prasnavidya. I don't know from which text it is taken and added as appendix to Prasnavidya by some scholars who wrote translation and commentaries to Prasnavidya.

Method to Find Pinda-Lagna

पिण्डे द्वादशभिर्भक्ते क्रमाल्लग्नं विनिर्दिशेत्।

वक्ष्यमाणप्रकारेण फलं तस्य वदेत् बुधः॥1॥

[Divide the 'Akshara Pinda' with 12 and find the Pinda-Lagna. In the following manner tell the result for the same.]

Roga Prasna

The problem with the following quotes is that they are written as if it is a 'Roga prasna', i.e. a prasna done to find the disease of the native. In other types of prasna the slokas won't work, and it is good to just determine Pinda-lagna based on the above technique and then based on Pinda-lagna and the planetary position there onwards, deduce the possible results in your own way.

Results for 12 Signs in case of Roga prasna

मन्दाग्निभूतवातज्वरक्षुद्धाहायनश्च वैधम्यम्।

कटिमूर्धाकुक्षिपीडा बहुकष्टं मेषलग्ने स्यात्॥2॥

[If the ascendant is Aries at the time of the query then there will be diseases related to weak digestion (less fire in stomach), spirits, Vaata (wind), fever, hunger, diseases related to the (Jovian?) year(?), pain in the waist, head and belly and a lot of distress.]

दुःखं स्वप्नभूतशोषज्वराः कपालाक्षिकटिरुजश्च गवि।

अनिलविकारो वेलाज्वर उदये युग्मलग्नस्य॥3॥

[For Taurus Lagna there will be sorrow, dreams, spirits, dryness, fever and diseases in the skull, eyes and waist. For Gemini Lagna diseases caused by disturbance in wind and Vela-Jwara (a kind of fever which lasts for one day).]

It is likely that the term ‘vela-jwara’ is indicative of a kind fever (jwara) that lasts only for some specific time or ‘vela’. Sushruta has mentioned 8 kinds of fevers - 1. Vataja, 2. Pittaja, 3.Kaphaja, 4.Tridoshaja (Sannipata), 5.Dwandaja, 6.Vishama, 7.Aagantuka, 8.Gambhira. However ‘vela-jwara’ is not found in this list. Same is the case with some other jwaras such as ‘sheeta-jwara’ mentioned in the next sloka.

कर्क रोदनहास्यमौनानि श्रुतिकपालपीडा स्यात्।

शीतज्वरोऽरुचिरपि कण्ठे हृदि वा व्यथा सिंहे ॥4॥

[For Cancer Lagna there will be crying, laughing and silence (exhibited together, i.e. behavior like an insane person), pain in the ears and skull. For Leo Lagna there will be Sheetajwara (literally: cold-fever) and less appetite, diseases in the neck or heart.]

कन्यायां मन्दाग्निक्रोधालस्यारुचिज्वरपित्तरुजः।

मुखरोधनेत्रकर्णजिह्वाबाधाश्च निर्दिष्टाः ॥5॥

[For Virgo Lagna there will be weak digestive fire, anger, laziness, less appetite, fever and diseases related to pitta, diseases of the mouth, problems in eyes, ears and tongue.]

The original text reads - वाधाश्च निर्दिष्टाः and we have corrected it as बाधाश्च निर्दिष्टाः.

तुले शूलश्लेष्मानिलापित्तोद्वेगतापबाधा स्यात्।

कीटे ज्वरो हि देहे श्लेष्मश्रावौ च कुक्षिरुजः ॥6॥

[For Libra Lagna there will be sharp pain and imbalance of phlegm, wind, pitta can be told, there would be distress from heat (or fever). For Scorpio Lagna there will be fever in the body, excessive phlegm in the ears and disease in the abdomen.]

चापे शोषस्तापो वक्षसि वा मूर्ध्निं वातपीडा स्यात्।

मकरे तापः समीराद् देहविभागेऽगपीडा च ॥7॥

[For Sagittarius Lagna there will be dryness, fever and pain in the chest or head due to imbalance of wind. For Capricorn Lagna there will be sorrow/distress and pain due to wind (Vaata) in the limb indicated by the sign.]

Note: The original line was मकरे तापसमीरा देहविभागो(अ)ङ्गपीडा च - this is erratic. So it was amended to what is seen above.

कलशे तु वधिरताङ्गे मीने वै हस्तपाददाहः स्यात्।

खादनमपि च तृणानां सज्जवरता रोगिणो रोगाः॥8॥

[For Aquarius Lagna there will be deafness. For Pisces Lagna there will be burning in hands and feet, eating grass (like an insane person) fever and various kinds of diseases.]

Cause of the disease

These quotes speak about the supernatural cause of disease, probably useful for doing divine remedies.

अजे पूर्वजीवै वृषे व्योमदेवी नृयुग्मे महेशीन्दुभे शाकिनी च।

बलिष्ठे जलप्रेत उक्तो(अ)बलायां ग्रहो जूकभे क्षेत्रपालो(अ)लिभेलिः।

धनुष्यङ्गजश्चण्डिका नक्तलग्ने घटे प्रेत उक्तो झषे योगिनी वै॥9॥

[Obstruction due - to Pitr if Aries, Vyomadevi if Taurus, Mahesi if Gemini, Sakini if Cancer, strong Jalapreta if Leo, Grahabadha if Virgo, Kshetrapala if Libra, Sarpa if Scorpio, Bodily diseases if Sagittarius, Chandika if Capricorn, Preta if Aquarius, Yogini if Pisces - should be told.]

| Sl. | Sign | Deity | Meaning |
|-----|--------|-------------|--|
| 1 | Aries | Pitr | Forefathers |
| 2 | Taurus | Vyomadevi | Sky goddess |
| 3 | Gemini | Mahesi | Female deity named 'Mahesi' who is attended of Siva |
| 4 | Cancer | Sakini | Female deity named 'Sakini' |
| 5 | Leo | Jalapreta | Spirit of dead who died falling in water |
| 6 | Virgo | Grahabadha | The spirit who loves songs |
| 7 | Libra | Kshetrapala | The male deity named 'Kshetrapala' who is the protector of |

| | | | |
|----|-------------|-----------|-----------------------------------|
| | | | temples. |
| 8 | Scorpio | Sarpa | Snake |
| 9 | Sagittarius | Anga-gada | Bodily diseases |
| 10 | Capricorn | Chandika | The female deity named 'Chandika' |
| 11 | Aquarius | Preta | Spirits |
| 12 | Pisces | Yogini | The female deity named 'Yogini' |

Disease and Tridosha

These quotes speak about the Ayurvedic cause of disease, useful for doing Ayurvedic remedies.

पिण्डे चतुर्भिर्भक्ते तु कफपित्तानिलाः क्रमात्।

त्रिदोषं चेति द्वाभ्यां तु साध्यासाध्यं विचक्षणैः॥10॥

[Divide the (Resultant) Pinda with four, and know the result as 1.Kapha, 2.Pitta, 3.Vata, 4.Tridosha based on the remainder. Similarly divide the (Resultant) Pinda with two and know the result as 1.Sadhy (possible to cure), 2. Asadhy (impossible to cure) based on the remainder.]

Death and Life in Roga prasna

पिण्डे द्विभक्ते जानीयाज्जीवनं मरणं तथा।

पिण्डे त्रिभिर्भक्ते तु गृहे बाह्ये(अ)तिदूरके॥11॥

[Divide the (Resultant) Pinda with two to know whether the patient will live or die, based on the remainder as 1.Live, 2. Die respectively. Similarly divide the (Resultant) Pinda with three to know where the patient will die as 1.At home, 2.Outside home, 3.At a very distant place respectively.]

Chora Prasna

Theft item and Pinda-lagna

मेषलग्ने द्विजश्चौरो राजन्यश्च वृषे भवेत्।

लग्ने च मिथुने वैश्यः शूद्रः कर्कटके ध्रुवम्॥12॥

अन्त्यजस्तस्करः सिंहे कन्यायाञ्च कुलाङ्गना।

पुत्रो भ्राता सखा वापि तुलायां तस्करो भवेत्॥13॥

वृश्चिके सेवकश्चौरश्चापे चौरः स्त्रियो भवेत्।

मकरे वैश्यचौरः स्यात् कुम्भे चौरश्च मूषकः॥14॥

मीने भूमिगतं प्रोक्तं नान्यथा तस्करो भवेत्।

इत्यादितस्करज्ञानं ज्ञातव्यं सर्वधा बुधैः॥15॥

[Know the details of the thief as follows based on (Akshara Pinda) Lagna - Aries-Brahmin, Taurus-Kshatriya (warrior), Gemini-Vaisya (businessman), Cancer-Sudra (servant), Leo-Antyaja (low caste), Virgo-Kulangana (family lady), Libra-Son or friend, Scorpio-Servant, Sagittarius-women, Capricorn-Vaisya (businessman), Aquarius-Rat, Pisces-gone underground (lost underground). This method of knowing the thief can be applied always.]

| Sl. | Pinda Lagna | Thief |
|-----|-------------|---|
| 1 | Aries | Brahmin (Priest) |
| 2 | Taurus | Kshatriya (Warrior) |
| 3 | Gemini | Vaisya (Businessman) |
| 4 | Cancer | Sudra (Servant) |
| 5 | Leo | Antyaja (born in very low caste, slave) |
| 6 | Virgo | Kulangana (Proud lady, family lady) |

| | | |
|----|-------------|----------------------|
| 7 | Libra | Son of friend |
| 8 | Scorpio | Servant |
| 9 | Sagittarius | Women |
| 10 | Capricorn | Vaisya (Businessman) |
| 11 | Aquarius | Rat |
| 12 | Pisces | Gone underground |

Name of Thief and Pinda-lagna

चौरस्य द्वक्षरं नाम मेषलग्ने च सादिकम्।

चतुर्वर्णात्मकं नाम मकारादि वृषे भवेत्॥16॥

मिथुने त्र्यक्षरं नाम ककारादिकमादिशेत्।

कर्कटे त्र्यक्षरं नाम तकारादिकमादिशेत्॥17॥

सिंहे च त्र्यक्षरं नाम मकारादिकमिष्यते।

कन्यायां द्वयक्षरं नाम मकारादि विनिर्दिशेत्॥18॥

तुलायां त्र्यक्षरं नाम मकारादिकमिष्यते।

ततो मकरपर्यन्तं सादिकं चतुरक्षरम्॥19॥

कुम्भश्चेत् त्र्यक्षरं नाम लकारादिकमिष्यते।

मीने च त्र्यक्षरं नाम वकारादि विनिर्दिशेत्॥20॥

[Know the following details about the name of the thief based on (Akshara) Pinda Lagna -
 1.Aries - two letters in the name of the thief and the name starts with 'sa'; 2. Taurus - four letters in the name of the thief and the name starts with 'ma'; 3.Gemini - three letters in the name of the thief and the name starts with 'ka'; 4.Cancer - three letters in the name of the thief and the name starts with 'ta'; 5. Leo - three letters in the name of the thief and the name starts with 'ma';

6.Virgo - two letters in the name of the thief and the name starts with 'ma'; 7. Libra - three letters in the name of the thief and the name starts with 'ma'; 8.Scorpio - four letters in the name of the thief and the name starts with 'sa'; 9.Sagittarius - four letters in the name of the thief and the name starts with 'sa'; 10.Capricorn - four letters in the name of the thief and the name starts with 'sa'; 11.Aquarius - three letters in the name of the thief and the name starts with 'la'; 12.Pisces - three letters in the name of the thief and the name starts with 'va']

Interesting to note that only the letters 'ma', 'sa', 'ka', 'ta', 'va' are told for name of the thief and no other letter! This indicates that these quotes could be corrupt and unreliable.

| Sl. | Pinda Lagna | Number of letters in the name | Name starts with |
|-----|-------------|-------------------------------|------------------|
| 1 | Aries | 2 letters | स (sa) |
| 2 | Taurus | 4 letters | म (ma) |
| 3 | Gemini | 3 letters | क (ka) |
| 4 | Cancer | 3 letters | ट (ta) |
| 5 | Leo | 3 letters | म (ma) |
| 6 | Virgo | 2 letters | म (ma) |
| 7 | Libra | 3 letters | म (ma) |
| 8 | Scorpio | 4 letters | स (sa) |
| 9 | Sagittarius | 4 letters | स (sa) |
| 10 | Capricorn | 4 letters | स (sa) |

| | | | |
|----|----------|-----------|--------|
| 11 | Aquarius | 3 letters | ल (la) |
| 12 | Pisces | 3 letters | व (va) |

Yuddha Prasna

मेषे रामशरा वृषे युगशरा युगमेक्षचन्द्रा ध्रुवाः।

कर्क वेदशरा हरौ नगभुवा वेदाश्विसंख्यास्त्रियाम्॥21॥

तौलिन्यहुगयुगा अलौ रसयुगाश्चापेक्षचन्द्रागमगे।

षड्रामा कनसे नगेन्द्रव इमे मीने स्वचन्द्रा युधि॥22॥

उभयोर्योधयोरङ्कमेकीकृत्य त्रिभिर्भजेत्।

शून्यैके तु जयी स्थायी द्वाश्यां जायी जयेदधुवम्॥23॥

[The Dhruvanka for Signs starting from Aries are as follows - 1.Aries - 35, Taurus - 54, Gemini- 15, Cancer - 54, Leo - 18, Virgo - 24, Libra - 46, Scorpio - 46, Sagittarius - 15, Capricorn - 36, Aquarius - 27, Pisces - 10 respectively. Add the Dhruvanka of attacker and defender and divide with three. If remainder is zero or three then the defender wins, if the remainder is two then the attacker wins.]

Here 'Bhutasankhya' number system is used to denote numbers. Ramasara means 25 because Rama=3, and Sara=5, and as per the rule 'sankhyanam vamato gati' (numbers should be written from right to left), it becomes 35. Similarly for other numbers. Rama is three because there were three famous Ramas such as Srirama, Parasurama and Balarama; and Sara means five because the term points to Panchasara (or Panchabana) which is a term used to denote Kamadeva (god of sex), who is said to inflict desire by using arrows (Banas) made of five types of flowers such as Asoka, white lotus, blue lotus, Mallika (Jasmine) and Mango flowers.

Appendix - 2

In some versions of Prasnavidya a whole section of Prakshipta slokas are found just after the second quote. The same is listed below along with the reasons for identifying them as Prakshipta quotes.

प्रातरादाय कुसुमं मैथ्याहनं च फलं करे।

सायंकालं नदीनाम रजन्यां विबुधस्य च।

नामोच्चार्यं प्रयत्नेन पृच्छेच्छान्तमतिः पुमान्॥

(Prakshipta)

[If it is morning the question should be asking after donating some flowers (with respect), and if it is in the afternoon the question should be asking after donating some fruits (with respect), and if it is in the evening then the question should be asked after mentioning the name of some river, and if it is night then the question should be asked after mentioning the name of some scholar. Asking of question should be done after bowing to the astrologer, with a peaceful mind.]

This a very absurd suggestion not found anywhere else. Since the very foundation of ‘Akshara prasna’ (the system of prediction dealt within Prasnavidya) is ‘prediction based on the first letter of ‘any’ sentence spelt by the querent’, it is out of context to find a strict condition about what word the querent should speak when he meets the astrologer. Actually forcing such conditions on the querent goes against the very foundation of Prasna. This quote is found in only one version of Prasnavidya available with us and not others, which confirms that this is certainly a Prakshipta.

संपूज्य खचरान् सांगान् दैवजं स्वक्रियापरम्।

श्रद्धायुक्तः पूर्णपाणिः पृच्छेदव्याकुलः पुमान्॥

फलपूष्पयुतो यो हि दैवजं परिपृच्छति।

तस्यैव प्रश्नः सफलो भवत्यत्र न संशयः॥

(Prakshipta)

[To an astrologer who is listening to his questions, after properly worshipping the planets, and after completing his own daily (morning) routines (such as bath etc.), the querent with a peaceful mind, should ask the questions with respect and folded hands. The who is asking questions to the

astrologer after (respectfully) submitting some gift such as flower, fruit etc., only to him the astrologer should tell 'Prasna' (i.e. answer his questions), the questions by others go waste (their questions should not be answered, and they will never reap the result)]

The above is a Prakshipta sloka which is an adaptation of the following quote from the 18th century text Kerala Prasna Sangraha -

संपूज्य खेचरान् साङ्गान् दैवजं स्वक्रियापरम्।

श्रद्धायुक्तः पूर्णपाणिः पृच्छेदव्याकुलः पुमान्॥

फलपुष्पयुतो योहि दैवजं परिपृच्छति।

तस्यैव कथयेत् प्रश्नं सत्यं भवति नान्यथा॥

(Kerala Prasna Sangraha, Rf. KPS)

Meaning is same as above.

क्षुद्रपाखण्डधूतर्त्तेषु श्रद्धाहीनोपहासके।

नोत्तरं तथ्यतामेति यदि शंभुः स्वयं वदेत्॥

सभाप्रश्नो न वक्तव्यः कुटिलानां तथा निशि।

नापराह्ने त्वविश्वस्य त्वरितं न वदेत्कदा॥

भक्तायात्तर्दीनदने दैवजो न दिशेद्यति।

विफलं भवति जानं तस्यात्तेभ्यः सदा वदेत्॥

(Prakshipta)

[The astrologer should never answer queries from people such as - people with crooked intellect, atheist, extravagant, disrespectful, sarcastic people. Answers given to such people never fructify.

The astrologer should not answer to challenges raised to him in meetings, should not answer to people with crooked intellect, should not answer questions asked at night time, should not answer in the Aparahana time (1 PM - 3 PM approx.), should not answer to insincere people, should not answer those who are in a hurry. He should answer the questions of respectful, sad, troubled people. If the astrologer does not help such people who are in need of help, then his knowledge goes waste.]

The above is a Prakshipta sloka which is an adaptation of the following quote from Kerala Prasna Sangraha -

क्षुद्रपाखण्डधूर्तेषु श्रद्धाहीनोपहासके।
 नोत्तरं तथ्यतामेति यदि शंभुः स्वयं वदेत्॥
 सभायां नैव वक्तव्यं नैव प्रश्नोत्तरं निशि।
 ना(अ)पराहने त्वविश्वस्थे त्वरितं न कदाचन ॥
 भक्तायात्त्वाय दीनाय दैवज्ञो न दिशेद्यदि।
 विभलं भवति जानं तस्मात्तेभ्य सदा वदेत्॥

(Kerala Prasna Sangraha, Rf. KPS)

Meaning is same as above. In some versions of Prasnavidya the following quote about 'Sprishanga Rasi and Phala' are found which again is an adaptation from Kerala Prasna Sangraha, and there too it re-arranges the order of these quotes found in Kerala Prasna Sangraha.

Sprishanga Rasi and Phala

प्रष्टा चेत् प्रश्नसमये स्वशरीरं स्पृशेत्तदा।
 संयुक्तः प्रश्न आख्यातः स च लाभकरो भवेत्॥
 यदि दक्षिणहस्तेन दक्षिणाङ्गं स्पृशेन्मुहुः।
 तदा चालिङ्गितः प्रश्नः सुखलाभादिकारकः॥
 सव्यापसव्यहस्तेन स्वसर्वाङ्गं स्पृशेद्यदा।
 तदाभिधूमितः प्रश्नो लाभो मित्रैः च सङ्गमः॥

(Prakshipta)

[If the querent touches his own body at the time of the query then the prasna is called a *Samyukta* prasna. It indicates gains/success. Further, if he touches the right side of the body with his right hand then it is called an *Aalingita* prasna. It indicates happiness and gains etc. If he touches the

right side of his body through his left hand then it is called *Abhidhumita* prasna. It indicates gains from friends and meeting (with them).]

शयितो(अ)श्वादिकारूढः पृच्छेच्छद्वाविवर्जितः।

असंयुक्तस्तदा प्रश्नो दीर्घकाले फलप्रदः॥

वामहस्तेन वामाङ्गं प्रष्टा प्रश्ने स्पृशेद्यदा।

तदा त्वभिहितः प्रश्नो विज्ञेयो हानिकारकः॥

प्रष्टा प्रश्ने स्वहस्तेन परकायं स्पृशेद्यदा।

तदा(अ)नभिहितः प्रश्नः कार्यक्षयकरः सदा॥

(Prakshipta)

[If the question is asked while lying down or while sitting on a horse etc. and the querent is devoid of respect then the prasna is called *Asamyukta*. It gives result after a very long time. If the querent touches his left body part using his left hand while posing the query then the prasna is called *Abhihita* prasna and it causes losses. If the querent touches someone else's body with his hands while asking then it is called *Anabhihita* prasna. It causes the destruction of the thing under consideration.]

चेत्पृच्छकः प्रश्नविधौ स्वमस्तकं कटिं करं वा हृदयं च मर्दयेत्।

बुधैस्तदा शोककरो(अ)भिघातको ज्ञेयः सदा सो(अ)खिलतापदायकः॥

(Prakshipta)

[If while asking a question the querent grinds/rubs over his head, waist, hand or heart then the intelligent ones should know it to be an *Abhighata* prasna which causes sorrow. It brings all kinds of distress.]

रुदन् भयार्तो दुःखी च नीचमानवसन्निधौ।

भक्तिभावविहीनः सन्पृच्छेत्कश्चित्पुमान्यदा॥

दग्धाख्ययोगं तदा प्रश्नः शोकसन्तापकारकः।

दुःखपीडाकरश्चैव कार्यक्षयकरस्तथा॥16॥

(Prakshipta)

[If while asking the query, the querent is crying, is fearful, is sad or stands close to a low-caste man, is deprived of devotion then it gives rise to 'Dagdha' (burned) yoga. The prasna indicates sorrow and distress. It causes pain and misery and destroys the work in consideration.]

The above is possibly an adaptation of the following Kerala Tatva Prasna Sangraha quotes.

तत्रादौ अष्टविधप्रश्नाः। संयुक्तः, असंयुक्तः, अभिहितः, अनभिहितः, अभिघातिकः, आलिंगितः, अभिधूमितः, दग्धः इति॥

[To begin with, there are eight kinds of prasnas. 1. Samyukta 2. Asamyukta 3. Abhihit 4. Anabhihit 5. Abhigatika 6. Aalingita 7. Abhidhoomita 8. Dagdha]

यदि प्रष्टा प्रश्नसमये स्वकायं स्पृष्ट्वा पृच्छति। तदा संयुक्तप्रश्नः स च लाभकरो भवति॥ यदि पथि शयने दोलागजतुरंगारूढो वा भवति भावरहिते फलद्रव्यविवर्जिते नरे पृच्छति तदा(अ)संयुक्तः प्रश्नः। अस्मिन्प्रश्ने बहुदिनानन्तरं लाभादि सुखं भवति॥ यदि प्रष्टा प्रश्नसमये वामहस्तेन वामांगं स्पृशति। तदा(अ)भिहितः प्रश्नः अलाभकरो भवति॥ यदि प्रष्टा प्रश्नसमये स्वहस्तेन परकायं स्पृशति। तदा(अ)नभिहितः प्रश्नः कार्यस्यालाभकरो भवति॥ यदि प्रष्टा प्रश्नसमये मस्तकं कटि हृदयं हस्तं पादं च मर्दयेत् तदा(अ)भिघातिकः प्रश्नः। शोकसन्तापकारको भवति॥ यदि प्रष्टा प्रश्नसमये दक्षिणकरेण निजं दक्षिणांगं स्पृशति तदा(आ)लिंगितः प्रश्नः। लाभसुखादिकारको भवति॥ यदि प्रष्टा प्रश्नसमये दक्षिणकरेण वामकरेण वा सर्वांगं स्पृशति तदा(अ)भिधूमितः प्रश्नः। अस्मिन् प्रश्ने किंचिल्लाभः मित्राद्यागमनं च॥ यदि प्रष्टा प्रश्नसमये रोदनदुःखभयार्तिनीचस्थलसन्निधौ भवितभावरहितः पृच्छति तदा दग्धप्रश्न उदाहृतः। एष प्रश्नः शोकसन्तापदुःखपीडाबृत्वलाभकरो भवति॥

(Kerala Tatva Prasna Sangraha, Rf.KTPS)

If the querent touches his body while asking a question then it is a *Samyukta* prasna. Such a prasna indicates gains. If the querent is on the road, is in a sleeping position, is sitting on a palanquin, elephant or a horse, is devoid of sentiments (devotion), is not holding fruits or other materials in his hands then it is an *Asamyukta* prasna. In this prasna gains and happiness come after a very long time. If the querent touches the left side of his body with his left hand while posing the query then it is called an *Abhihit* prasna and it does not indicate gains (or it indicates losses). If the querent touches someone else's body while asking the question then it is called

Anabhihita prashna. It does not indicate any gains in associated endeavor. If the querent rubs his head, waist, heart, hands or feet during the query then it is called *Abhigatika* prashna. It causes sorrow and distress. If at the time of the query the querent touches the right side of his body with his right hand then it is called *Aalingita* prasna. It causes gains and comforts. If at the time of the query the querent touches all the limbs of his body using either his left or right hand then it is called *Abhidhoomita* prasna. It causes some gains and also indicates arrival of friends etc. If at the time of query the querent is crying, is sorrowful, fearful, distressed, is close to a depressed place (like a pit), is devoid of devotion then it is called *Dagdha* prasna. Such a prasna indicates sadness, distress, sorrow, pain and a lot of losses.]

| Sl. | Type of Prasna | Result |
|-----|----------------|--|
| 1 | Samyukta | Gains |
| 2 | Asamyukta | gains and happiness come after a very long time |
| 3 | Abhihita | it does not indicate gains (or it indicates losses) |
| 4 | Anabhihita | does not indicate no gains in associated endeavor |
| 5 | Abhigatika | it causes sorrow and distress |
| 6 | Aalingita | it causes gains and comforts |
| 7 | Abhidhoomita | it causes some gains and also indicates arrival of friends etc. |
| 8 | Dagdha | it indicates sadness, distress, sorrow, pain and a lot of losses |

Similar quotes can be found in other texts ascribed to the tradition of Acharya named 'Keralan', such as 'Kerala Prasna Sangraha', 'Kerala Prasna Ratna' etc. It looks pretty odd that one of the well-known Prasnavidya versions, adopts slokas verbatim from the 18th century texts of 'Keralan's tradition' such as Kerala Tatwa Prasna Sangraha and Kerala Prasna Sangraha. Probably these are interpolations done by one of the Hindi translators of this book, probably

because he felt the contents and the text is too limited and some improvement is necessary. It is such 'improvements without awareness' which destroyed many good books.

पृच्छकोच्चारितं नाम फलपुष्पादिकस्य यत्।

तद्विलिख्य प्रसन्नात्मा गणको गणयेत्ततः ॥

(Prakshipta)

[With a pleasant mind, the astrologer should write down the name of the fruit, flowers etc. spoken by the querent and then he should do the computations based on the same.]

This sloka could be an interpolation and found only in one published version of Prasnavidya and not in the manuscripts available. This sloka is found just after the numerous interpolations from 'Kerala Tatva Prasna Sangraha' into this text and as such could be an interpolation.

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Part - II

अक्षरकोशः

(यवनेश्वरविरचितं)

Aksharakosa

(By Sage Yavaneswara)

Introduction

How to indicate the names of substances? Aksharakosa is an answer to this quest. The importance of this text is that it tells us how to predict the name of items, an area which needs real research. It is interesting to note that, this is from Bhattolpala's commentary to Brihat Samhita. Aksharakosa is the biggest quote Bhattolpala provides from any other text, and the only quote for which he himself provides a commentary. (Refer to शकुनोत्तराध्यायः, near to Page number 999-1000 in second part of Brihat Samhita commentary by Bhattolpala).

Bhattolpala is quoting Yavaneswara and Bhattolpala says -

अथा(अ)गतस्याख्याजा करोति। तच्चाल्पबहुलंस्वल्पग्रन्थं मृदुबुद्धिनामगम्यमतो(अ)स्माभित्तदेव बोधियात्रायां यवनेश्वरेकृतश्चाक्षरकोशो व्याख्यायते। तत्रादेव प्रजोयनप्रदर्शनार्थमाह-

[What Varahamihira has mentioned is "alpa" (little) and so not sufficient. The 'alpa' (little) information given by Varahamihira cannot be used by mediocre people. Hence I am quoting 'Aksharakosa' chapter from the text named 'Bodhi Yatra' by Yavaneswara]

And then he goes on to quote 32 slokas from Aksharakosha with commentary with 'separate' sloka number. And after finishing the same, he continues with the sloka number and quote of Brihat Samhita. This is something he never did for any other quote or extracts he provided! Certainly this text must be something special! Interesting to note that there are many texts ascribed to Yavaneswara - may be the same or different person. Some of these are -

1. Stri Jataka - A book on female horoscopy. Ascribed to Yavaneswara.
2. Yavanendrakalpa - A book on natal horoscopy. Mentioned in 'Yavana Jataka' by Sphujidhwaja. Probably Sphujidhwaja quotes a lot from Yavanendrakalpa of Yavaneswara.
3. Bodhi Yatra - Probably a book on Yatra (travel). Aksharakosha chapter from it is quoted by Bhattolpala in commentary to Brihat Samhita. Ascribed to Yavaneswara.

When it comes to predicting the names substances or at least the beginning letters of it, I never saw anything better than this anywhere else. Whether it will work or not is another question and might need some more research. It was a good thing that we already had a commentary of Bhattolpala on it, so hopefully that will make it easier to understand as well, we thought. But when started working on this text we realized that Bhattolpala's text in most instances gave the word meaning only and did not elaborate it much further. So the help we got from Bhattolpala's

commentary was bare minimum. But as they say, something is better than nothing, and here we present the result of our effort on this text before you to judge, appreciate or reject. Consider this as a work in an area of astrology where much further research and study is required to arrive at any tangible, verifiable, replicable results.

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Aksharakosa

(From the text ‘Bodhi Yatra’ by Yavaneswara)

Promise

अतः परं लोकनिरूपितानि द्रव्येषु नानाक्षरसंग्रहाणि।

इष्टप्रणीतानि विभाजितानि नामानि केन्द्रक्रमशः प्रवक्ष्ये॥1॥

(Aksharakosa, Rf.BSBU)

[Now I will speak about the (rules of finding the) names of different substances (which can be classified into Dhatus-Mula-Jiva - i.e. Nonliving-Plants-Living) as known and used by the people. These names are a group of alphabets. The letters (which make up a name) have been divided (and ascribed to various signs) by my favorite sages. I will speak about these names (the letters of) which begin with the quadrants (such as 1-4-7-10).]

- Bhattolpala says that, here the term ‘my favorite sages’ refers to sages such as Narayana, Sun, Vasishtha, Parasara, Maya etc.
- Here the term ‘substances’ indicate everything in the world that can be categorized Non-living things, Plants and Animals.
- The whole discussion done in this book helps us only to guess the number of letters in the name and also to guess the first letter of the name. Without additional rules, it would be impossible to find the whole name (i.e. all letters present in the name).

The Basics

The fundamental rule

Here the name is primarily identified based on the Navamsas of planets falling in various signs (i.e. Navamsa chart). Help is taken occasionally also from Drekkana (D-3) and Rasi (D-1) too for determining the number of letters in the name etc.

लग्नाम्बुसंस्थास्तनभःस्थितेषु क्षेत्रेषु ये लग्नगता गृहांशाः।

तेष्यो(अ)क्षराण्यात्मगृहाश्रयाणि विन्द्याद् ग्रहाणां स्वगणक्रमेण॥2॥

(Aksharakosa, Rf.BSBU)

[Find out the Navamsa that is equal in count to the Lagna Navamsa in 1-4-7-10 houses as well. The letters ascribed to (the Navamsas) of those houses compose the name]¹

For example, if the Lagna Navamsa is 4th Navamsa of Virgo then (it determines the first letter of the name) and the rest of the letters are determined by 4th Navamsa of Capricorn (4th sign from Lagna), 4th Navamsa of Pisces (7th sign from Lagna), and 4th Navamsa of Gemini (10th sign from Lagna).

Or in other words the advice here is that the first 4 letters of the name are determined in sequence by the Navamsas of 1-4-7-10 houses. It logically follows that the rest of the letters in the name would be determined by 2-5-8-11 houses and 3-6-9-12 houses respectively. Or in other words the letters within the name are determined by 1-4-7-10-2-5-8-11-3-6-9-12 houses in sequence. If the Lagna is 4th Navamsa of any sign, then consider the 4th Navamsa of each of these signs sequentially to determine the letters of the name. Similarly if the Lagna is 5th Navamsa of any sign, then consider the 5th Navamsa of each of these signs sequentially to determine the letters of the name, and so on.

The following points should be noted.

- Rahu and Ketu are not considered in determining the name.
- This is the most important sloka in this book. The rest of the book is just an explanation and elaboration of the above principle with corollaries and additional info.
- This text only says that this rule can be useful in Prasna, it does not say that this rule can be applied in Natal chart. Therefore trying to apply this rule in natal chart, in an effort to derive the name of the native, may meet with failure. So be careful about it.

Grouping of Alphabets

कवर्गपूर्वान् कुजशुक्रचान्द्रजीवार्कजानां प्रवदन्ति वर्गान्।

यकारपूर्वा: शशिनो निरुक्ता वर्णास्त्वकारप्रभवा रवेः स्युः॥३॥

(Aksharakosa, Rf.BSBU)

[(The sages) say that the alphabet-groups belonging to Mars, Venus, Mercury, Jupiter and Saturn are the (consonant) groups beginning with 'ka', 'ca', 'Ta', 'ta' and 'pa' respectively. The

¹ Editor: We don't think that this meaning and understanding is perfect enough. There could be more to this sloka, and understanding this most important sloka is key to understanding this book and the system proposed by it. This sloka needs further scrutiny by the learned scholars.

alphabet-group of Moon is the one beginning with 'ya'. The alphabet-group of Sun is the group beginning with (the vowel) 'a'.]

| Sl. | | | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
|-----|------------------------|-------|-----|------------|----------|----------|-----------|----------|-----------|------------|---------|
| 1 | Vowels <i>Swara</i> | अवर्ग | Sun | अ (a) | आ (A) | इ (e) | ई (E) | उ (u) | ऊ (U) | ऋ (R^i) | ॠ (R^I) |
| | | | Sun | ल (L^i) | लै (L^I) | ए (e) | ऐ (^e) | ओ (o) | औ (au) | अं (am) | अः (aH) |

| Sl. | | | | 1 | 2 | 3 | 4 | 5 |
|-----|------------------------------|-------|---------|--------|---------|--------|---------|---------|
| 2 | Guttural <i>Kanthyā</i> | कवर्ग | Mars | क (ka) | ख (kha) | ग (ga) | घ (gha) | ঙ (~Na) |
| 3 | Palatal <i>Taalavya</i> | चवर्ग | Venus | চ (ca) | ছ (cha) | জ (ja) | ঝ (jha) | জ (~na) |
| 4 | Cerebral <i>Murdhanya</i> | টবর্গ | Mercury | ট (Ta) | ঠ (Tha) | ঢ (Da) | ঠ (Dha) | ণ (Na) |
| 5 | Dental <i>Dantya</i> | তবর্গ | Jupiter | ত (ta) | ঢ (tha) | দ (da) | ঢ (dha) | ণ (na) |
| 6 | Labial <i>Oshthya</i> | পবর্গ | Saturn | প (pa) | ফ (pha) | ব (ba) | ঢ (bha) | ণ (ma) |

| | | | | | | | | |
|---|---------------------------------|-------|------|---------|---------|--------|--------|---|
| 7 | Approximant <i>Antahstah</i> | যবর্গ | Moon | য (ya) | র (ra) | ল (la) | ব (va) | - |
| | Fricative <i>Ushma</i> | | Moon | শ (sha) | ষ (Sha) | স (sa) | হ (ha) | - |

About the Name

Namakshara Sankhya - Rule based on Lagna Drekkana

‘Namakshara Sankhya’ means count of letters in the name. Here a rule based on Lagna Drekkana is provided to know the same.

द्रेष्काणवृद्ध्या प्रवदन्ति नाम त्रिपञ्चसप्ताक्षरमोजराशि।

युग्मे तु विन्द्याद् द्विचतुष्कषट्कं नामाक्षराणि ग्रहद्विष्टवृद्ध्या॥4॥

(Aksharakosa, Rf.BSBU)

[If the Lagna is an odd sign then the number of alphabets in the name is 3, 5, 7 depending on the Drekkana occupying the ascendant (i.e. if 1st Drekkana then the name contains 3 letters, if 2nd then 5 letters, if 3rd then 7 letters). If the sign is an even sign then the number is 2, 4, 6 depending on the Drekkana occupying the ascendant (i.e. if 1st Drekkana then the name contains 2 letters, if 2nd then 4 letters, if 3rd then 6 letters). The alphabets are determined based on the increasing strength of aspect of the planets.]

| Lagna Drekkana | No. of letters if Odd Sign | No. of letters if Even Sign |
|----------------|----------------------------|-----------------------------|
| 1st Drekkana | 3 | 2 |
| 2nd Drekkana | 5 | 4 |
| 3rd Drekkana | 7 | 6 |

Namakshara Sankhya - Special rule for Vargottama Navamsa of Lagna

वर्गोत्तमे द्रव्यक्षरकं चरांशे स्थिरक्षरभागे चतुरक्षरं तत्।

ओजेषु चैङ्गो विषमाक्षराणि स्युर्द्विस्वभावेषु तु राशिवच्च॥5॥

(Aksharakosa, Rf.BSBU)

[If Lagna Navamsa is Vargottama in Movable sign then 2 letters, if (Lagna Navamsa is Vargottama) in Fixed sign then 4 letters. If Lagna is in an odd sign then odd number of letters, (if Lagna is in even sign then even number of letters). This rule applies when the (Lagna Navamsa is Vargottama) in Mixed sign.]

| Movable | Fixed | Mixed |
|---------|-------|---|
| 2 | 4 | If Lagna is odd then - 3-5-7 etc. If Lagna is even then - 2-4-6 etc. |

Note that if Lagna is not in Vargottama, then this special rule does not apply.

Two names

द्विमूर्तिसंज्ञे तु वदेद् द्विनाम् सौम्येक्षिते द्विप्रकृतौ च राशौ।

यावान् गणः स्वोदयगां(अ)शकानां तावान् ग्रहः संग्रहको(अ)क्षराणाम्॥6॥

(Aksharakosa, Rf.BSBU)

[If the Lagna is a Mixed sign, then tell that he will have two names. If the sign is aspected by Mercury, or if the sign itself is of double nature (such as Libra having 2 sides), then too it can be predicted that the native will have two names. (These two names should be identified in the following way.) Speak about the 1st name considering the Navamsa of planets (based on the Lagna Kendradi rule told earlier) and speak about the 2nd name considering the Sign of planets in Natal chart (based on the Lagna Kendradi rule told earlier)]

Details of Alphabets at each position within the name

Identifying Specialties of the letters in Name

The following statement is based on Lagna Navamsa. If the Lagna Navamsa is in odd, even, exalted etc. the following can be told.

संयोगमादौ बहुलेषु विन्द्यात् कूटेषु संयोगपरं वदन्ति।

स्वोच्चांशके द्विष्कृतमृक्षयोगाद् गुर्वक्षरं तन्नवनांशके स्यात्॥7॥

(Aksharakosa, Rf.BSBU)

[If the sign is odd then the conjoint letter appears in the beginning of the name. If it is an even sign then the conjoint letter appears in the end of the name. (Next, how to find the conjoint letter?) Find the letter based on the sign. If it is an exalted Navamsa then same letter is repeated twice. (If not then) the major (guru) letter in the Samyukta is based on the sign.]

| | |
|---------------------|---|
| Odd sign | Conjoined letter at the beginning of the name |
| Even sign | Conjoined letter at the end of the name |
| Exalted sign | Double letter |
| If not exalted sign | Then the major (second) letter in the conjoined letter gets determined based on the sign. |

This sloka is bit difficult to understand, and probably seems to propose that that somewhere in the name there always would be a conjoined letter. Probably our understanding of this sloka is erroneous.

मात्रादियुक् स्याद् ग्रहयुक् त्रिकोणे द्रेष्काणपर्यायवदक्षरेषु।

नभोबलेषूर्ध्वमधो(अ)म्बुजेषु ज्येष्ठो विसर्गस्तु बलान्वितेषु॥8॥

(Aksharakosa, Rf.BSBU)

[If there is a planet in the trine then (the letter) has a Matra (or Visarga etc.). The letters with which it is associated is based on the Drekkana. If the 10th house is strong then the *Matra* comes on the top of the letter. If the 4th house is strong then the *Matra* comes on the bottom of the letter. If the 7th house is strong then there is a *Visarga*.]

शीर्षादयेषूर्ध्वमुशन्ति मात्रामधश्च पृष्ठोदयशब्दितेषु।

तिर्यक् च विन्द्यादुभयोदये तां दीर्घेषु दीर्घामितरेषु चान्याम्॥9॥

(Aksharakosa, Rf.BSBU)

[If the sign is a head-rising sign then the *Matra-sign* is placed on the top of the alphabet. If the sign is a tail-rising sign then the *Matra-sign* is placed on the bottom of the alphabet. If it is both a head and a tail-rising sign then the *Matra-sign* is slanting. If the sign is a *Deergha* (*long*) sign then the *Matra-sign* is *Deergha* (*long*) else it is *Hrasva* (*short*).]

Example of Matra-signs placed on top of a letter: ओ औ

Example of Matra-signs placed on bottom of a letter: ॐ

Deergha signs: Le, Vi, Li, Sc

Madhya signs: Ge, Cn, Sg, Cp

Hrasva signs: Ar, Ta, Aq, Pi

प्राग्लग्नतोयास्तनभःस्थितेषु शेषवंशकेभ्योऽक्षरसंग्रहः स्यात्।

क्रूरोऽक्षरं हन्ति चतुष्टयस्थो दृष्ट्यापि मात्रां च त्रिकोणगो वा॥10॥

(Aksharakosa, Rf.BSBU)

[The clustering of letters is done using the signs which are placed in the 1st, 4th, 7th and 10th houses based on their Navamsas. A malefic placed in these four houses will obliterate that letter. If it is placed in a trine (from there) or casts an aspect then it will obliterate the *Matra* (associated with that letter).]

शुभग्रहस्तूर्जितवीर्यभागी स्थानांशतुल्याक्षरदः स चोक्तः।

पश्यन् स्थितः केन्द्रत्रिकोणयोर्वा स्वोच्चेऽपि वर्णद्वयमात्मभागे॥11॥

(Aksharakosa, Rf.BSBU)

[If a benefic planet is endowed with strength and is placed in a quadrant or a trine and casts an aspect then it supplies a letter whose position (in its *Varga*) is equal to the number of the *Navamsa* in which the planet is placed. Similarly if it is exalted (it contributes a letter). If it is in its own *Navamsa* then it supplies two letters.]

क्षेत्रेश्वरे क्षीणबलेऽशके च मात्राक्षरं नाशमुपैति तज्जम्।

असम्भवेऽप्युद्ध्रवमेति तस्मिन् वर्गाद्यमुच्चांशयुजीशदृष्टे॥12॥

(Aksharakosa, Rf.BSBU)

[If the lord of a sign is without strength and is placed in a weak *Navamsa* then the letter and the *Matra* contributed by the letter is obliterated. But if it is aspected by its lord placed in an exalted *Navamsa* then the (original) planet supplies the first letter of its *Varga*.]

केन्द्रे यथास्थानबलप्रकर्षं क्षेत्रस्य तत्क्षेत्रपतेश्च बुद्ध्वा।

कार्योऽक्षराणामनुपूर्वयोगो मात्रादिसंयोगविकल्पना च॥13॥

(Aksharakosa, Rf.BSBU)

[After considering the *sthana bala* and *drishti bala* of a quadrant sign and its lord (respectively) one should juxtapose the (corresponding) alphabets in sequence. And one should also determine and assign *Matras* to those letters.]

तत्रादिराश्यादिचतुर्विलग्नमाद्यंशकादिक्रमपर्ययेण।

ग्रहांशकेभ्यः स्वगणाक्षराणामन्वर्थने प्राप्तिरायं विधार्या॥14॥

(Aksharakosa, Rf.BSBU)

[There the first sign belongs to the first of the four quadrants (when placed in the order of their strengths). The first *Navamsa* comes first and this is the sequence to be followed. From the lord of the *Navamsa* one should determine its *Varga* (and the exact letter in that *Varga*) in order to construct (the word) according to the rules which follow.]

Letters for each Navamsa of each sign

Letter that should be told for each *Navamsa* of every sign is given below. This is in truth, just an elaboration of what is already told in sloka 3 and nothing more. But here occasionally some slokas deviate a bit (but not much) from the traditional view. But more or less the views expressed by Yavanacharya stays in tune with the opinion of the earlier in sloka 3 and the very same opinion expressed by sages like Garga etc.

Movable Sign

मेरे ककारो हिबुके यकारस्तुले चकारो मकरे पकारः।

मेरे छकारो हिबुके(अ)प्यकारस्तुले खकारो मकरे फकारः॥15॥

(Aksharakosa, Rf.BSBU)

[(If the *Lagna* is 1st *Navamsa* of a movable sign then, first letter of the name could be) - क for Aries, य for Cancer, च for Libra, प for Capricorn. (If the *Lagna* is 2nd *Navamsa* of a movable sign then, first letter of the name could be) - छ for Aries, अ for Cancer, ख for Libra, फ for Capricorn.]

- Why ‘If the Lagna is 1st Navamsa of a movable sign then क for Aries’? Because 1st Navamsa of Aries falls in Aries and thus in ‘own Navamsa’ and it is an odd sign. The group ascribed to Mars the lord of Aries is कवर्ग (क-ख-ग-घ-ङ). Now since Aries is an odd sign, the even letters (such as ख-घ) gets dropped and the odd letters (such as क-ग-ङ) gets selected. That is why it is said here that if the Lagna is 1st Navamsa of Aries then the letter is क. But it actually here means, the first letter could be of कवर्ग, and there too क-ग-ङ. Please don’t misunderstand the above statement to limit yourself to क alone.
- Why ‘If the Lagna is 1st Navamsa of a movable sign then य for Cancer’? Because 1st Navamsa of Cancer falls in Cancer and thus in ‘own Navamsa’. The group ascribed to Moon the lord of Cancer is यवर्ग (य-र-ल-व-श-ष-स-ह). That is why it is said here that if the Lagna is 1st Navamsa of Cancer then the letter is य. But it actually here means, the first letter could be of यवर्ग (य-र-ल-व-श-ष-स-ह). Please don’t misunderstand the above statement to limit yourself to य alone.

Even though this is the general logic, Yavaneswara do not seem to follow the Odd-Even variation everywhere. But instead he deviates from the same and at many places suggests odd letters from the same Varga even for even signs, and even letters from the same Varga even for odd signs. Thus it probably indicates that he do not give much importance to the odd-even variation. Further he gives importance to the sequence number (within the Varga) and suggests only one letter from that Varga instead of suggesting more than one Varga from the same Varga. These points should be remembered while trying to understand the letters proposed by Yavaneswara for each Navamsa. The list of alphabets based on the listing of Yavaneswara as well the traditional classification considering the odd-even are tabulated separately in this book.

मेषे टकारो हिबुके ठकारस्तुले तकारो मकरे थकारः।

मेषे तु रेफो हिबुके जकारस्तुले बकारो मकरे गकारः॥16॥

[(If the Lagna is 3rd Navamsa of a movable sign then, first letter of the name could be) - ट for Aries, ठ for Cancer, त for Libra, थ for Capricorn. (If the Lagna is 4th Navamsa of a movable sign then, first letter of the name could be) - र for Aries, ज for Cancer, ब for Libra, म for Capricorn.]

आकारमाद्ये(अ)म्बुगते घकारमस्ते भकारं मकरे झकारम्।

लग्ने डकारं हिबुके दकारमस्ते धकारं मकरे ढकारम्॥17॥

(Aksharakosa, Rf.BSBU)

[(If the Lagna is 5th Navamsa of a movable sign then, first letter of the name could be) - आ for Aries, घ for Cancer, भ for Libra, झ for Capricorn. (If the Lagna is 6th Navamsa of a movable sign then, first letter of the name could be) - ङ for Aries, द for Cancer, ध for Libra, ढ for Capricorn.]

लग्ने जकारो हिबुके मकारस्तुले डकारो मकरे लकारः।

लग्ने ककारो हिबुके पकारस्तुले चकारो मकरे इकारः॥18॥

(Aksharakosa, Rf.BSBU)

[(If the Lagna is 7th Navamsa of a movable sign then, first letter of the name could be) - ज for Aries, म for Cancer, ङ for Libra, ल for Capricorn. (If the Lagna is 8th Navamsa of a movable sign then, first letter of the name could be) - क for Aries, प for Cancer, च for Libra, झ for Capricorn.]

Since the 8th Navamsa from Aries is Scorpio ruled by Mars which indicate कवर्ग (क-ख-ग-घ-ङ), and since Scorpio is an even sign, the letters that should be ascribed to this Navamsa is ख-घ. But the sloka suggests क for this Navamsa instead of the expected ख. Similarly for Libra the 8th Navamsa falls in Taurus ruled by Venus which indicate चवर्ग (च-छ-ज-झ-ञ), and since Taurus is

an even sign, the letters that should be ascribed to this Navamsa is छ-झ. But the sloka suggests च for this Navamsa instead of the expected छ based on the traditional logic.

लग्ने नकारो हिबुके तकारस्तुले णकारो मकरे टकारः।

इत्येतदुक्तं चरसंजकस्य वक्ष्ये स्थिराख्यस्य चतुष्टयस्य॥19॥

(Aksharakosa, Rf.BSBU)

[(If the Lagna is 9th Navamsa of a movable sign then, first letter of the name could be) - न for Aries, त for Cancer, ण for Libra, ट for Capricorn. This is told for Movable signs. Next I will speak about the 4 letters each that should be told for each of the Navamsas of Fixed signs]

For the 9th Navamsa of Cancer which falls in Pisces an even sign, ruled by Jupiter indicating तवर्ग, instead of the expected थ-ध the sloka lists त. Similarly for the 9th Navamsa of Capricorn which falls in Virgo an even sign, ruled by Mercury indicating टवर्ग, instead of the expected ठ-ट the sloka lists ट. This as well as numerous other instances proves that Yavaneswara do not give any importance to the odd-even logic in proposing letters for each Navamsa. So I stop mentioning this odd-even logic and the expectations based on the traditional logic here. But it should be remembered that up to suggesting the Varga for each Navamsa, both the traditional logic as well as the Yavaneswara logic go hand-in-hand, and is fully in tune with each other.

The letters that should be ascribed for all the nine Navamsas each of the Movable signs as per the traditional logic are tabulated below. This table will help you to understand the selected letters out of the same and deviations proposed by Yavaneswara. I won't be providing similar tabulations based on traditional logic, for Fixed, and Movable signs, even though similar logic applies there too from the traditional perspective.

| Navamsa count | Aries | Cancer | Libra | Capricorn |
|---------------|-------|-----------------|-----------|-----------|
| 1 | क-ग-ड | य-र-ल-व-श-ष-स-ह | च-ज- ञ | फ-भ |

| | | | | |
|---|---------------------------|---------------------------|-----------|---------------------------|
| 2 | छ-झा | अ-आ-इ-ई-उ-ऊ-ऋ-ए- ऐ-ओ-औ | ख-घ | प-ब-म |
| 3 | ट-ड-ण | ठ-ठ | त-द-न | थ-ध |
| 4 | य-र-ल-व-श-ष-स-ह | च-ज-ञ | फ-भ | क-ग-ड |
| 5 | अ-आ-इ-ई-उ-ऊ-ऋ-ए- ऐ-ओ-औ | ख-घ | प-ब-म | छ-झ |
| 6 | ठ-ठ | त-द-न | थ-ध | ट-ड-ण |
| 7 | च-ज-ञ | फ-भ | क-ग- ड | य-र-ल-व-श-ष-स-ह |
| 8 | ख-घ | प-ब-म | छ-झ | अ-आ-इ-ई-उ-ऊ-ऋ-ए- ऐ-ओ-औ |
| 9 | त-द-म | थ-ध | ट-ड-ण | ठ-ठ |

Fixed Sign

वृषे फकारो हिबुके खकारः कीटे वकारो नृघटे छकारः।

आद्यांशकेऽन्यो मतिमान् विदध्यादनुक्रमेण स्थिरसंजकेषु॥20॥

(Aksharakosa, Rf.BSBU)

[(If the Lagna is 1st Navamsa of a fixed sign then, first letter of the name could be) - फ for Taurus, ख for Leo, व for Scorpio, छ for Aquarius. Like this starting from the 1st Navamsa (of

the fixed sign) the intelligent astrologer should understand (the letters ascribed to each Navamsa of) Fixed signs.]

लग्ने बकारो हिबुके जकार ईकारमस्ते(अ)म्बरगे गकारः।

वृषे थकारो हिबुके टकारः कीटे डकारो नृघटे दकारः॥21॥

(Aksharakosa, Rf.BSBU)

[(If the Lagna is 2nd Navamsa of a fixed sign then, first letter of the name could be) - ब for Taurus, ज for Leo, ई for Scorpio, ग for Aquarius. (If the Lagna is 3rd Navamsa of a fixed sign then, first letter of the name could be) - थ for Taurus, ट for Leo, ड for Scorpio, द for Aquarius.]

वृषे घकारो हिबुके शकारः कीटे झकारो नृघटे भकारः।

लग्ने जकारो हिबुके उकारः कीटे डकारो नृघटे मकारः॥22॥

(Aksharakosa, Rf.BSBU)

[(If the Lagna is 4th Navamsa of a fixed sign then, first letter of the name could be) - घ for Taurus, श for Leo, झ for Scorpio, भ for Aquarius. (If the Lagna is 5th Navamsa of a fixed sign then, first letter of the name could be) - ज for Taurus, झ for Leo, ड for Scorpio, म for Aquarius.]

लग्ने ढकारो(अ)थ जले णकारश्चास्ते धकारो(अ)म्बरगे नकारः।

वृषे षकारो हिबुके चकारः कीटे पकारो नृघटे ककारः॥23॥

(Aksharakosa, Rf.BSBU)

[(If the Lagna is 6th Navamsa of a fixed sign then, first letter of the name could be) - ढ for Taurus, ण for Leo, ध for Scorpio, न for Aquarius. (If the Lagna is 7th Navamsa of a fixed sign then, first letter of the name could be) - ष for Taurus, च for Leo, प for Scorpio, क for Aquarius.]

ऊकारमाहुर्वृषभे जले खमस्ते फकारो नृघटे छकारः।

अन्ये वृषे टं तमुशन्ति सिंहे थं सप्तगे ठं प्रवदन्ति कुम्भे॥24॥

(Aksharakosa, Rf.BSBU)

[(If the Lagna is 8th Navamsa of a fixed sign then, first letter of the name could be) - त् for Taurus, ख् for Leo, फ् for Scorpio, छ् for Aquarius. (If the Lagna is 9th Navamsa of a fixed sign then, first letter of the name could be) - ट् for Taurus, तं for Leo, थं for Scorpio, ठ् for Aquarius.]

Mixed Sign

द्विमूर्तिसंज्ञे मिथुने जकारः षष्ठे बकारः प्रथमांशके स्यात्।
धनुर्धरे(अ)स्तोपगते गकारो मीनद्वये चाम्बरगे सकारः॥25॥

(Aksharakosa, Rf.BSBU)

[(If the Lagna is 1st Navamsa of a mixed sign then, first letter of the name could be) - ज् for Gemini, ब् for Virgo, ग् for Sagittarius, स् for Pisces.]

लग्ने घकारो हिबुके भकारश्चास्ते झकारो(अ)म्बरमध्यगे ई।
लग्ने दकारो हिबुके धकारमस्ते डकारं विदुरम्बरे ढम्॥26॥

(Aksharakosa, Rf.BSBU)

[(If the Lagna is 2nd Navamsa of a mixed sign then, first letter of the name could be) - घ् for Gemini, भ् for Virgo, झ् for Sagittarius, ई् for Pisces. (If the Lagna is 3rd Navamsa of a mixed sign then, first letter of the name could be) - द् for Gemini, ध् for Virgo, ड् for Sagittarius, ढ् for Pisces.]

लग्ने मकारो हिबुके डकारश्चास्ते हकारो(अ)म्बरगे जकारः।
लग्ने पकारो जलगे चकार ऐकारमस्ते(अ)म्बरगे ककारः॥27॥

(Aksharakosa, Rf.BSBU)

[(If the Lagna is 4th Navamsa of a mixed sign then, first letter of the name could be) - म् for Gemini, ङ् for Virgo, ह् for Sagittarius, झ् for Pisces. (If the Lagna is 5th Navamsa of a mixed

sign then, first letter of the name could be) - फ for Gemini, च for Virgo, ऐ for Sagittarius, क for Pisces.]

प्राग्लग्नगे नं जलगे णमाहुरस्तं गते टं नभसि स्थिते तम्।

प्राग्लग्नगे खं जलगे यमाहुरस्तं गते छं नभसि स्थिते फम्॥28॥

(Aksharakosa, Rf.BSBU)

[(If the Lagna is 6th Navamsa of a mixed sign then, first letter of the name could be) - नं for Gemini, णं for Virgo, टं for Sagittarius, तं for Pisces. (If the Lagna is 7th Navamsa of a mixed sign then, first letter of the name could be) - खं for Gemini, यं for Virgo, छं for Sagittarius, फं for Pisces.]

लग्ने जमोकारमथाम्बुसंस्थे गमस्तसंस्थे विदुरम्बरे बम्।

ठं लग्नगे(अ)न्ये हिबुकाश्रिते डं थमस्तगे दं नभसि स्थिते वै॥29॥

(Aksharakosa, Rf.BSBU)

[(If the Lagna is 8th Navamsa of a mixed sign then, first letter of the name could be) - ज for Gemini, ओं for Virgo, ग for Sagittarius, ब for Pisces. (If the Lagna is 9th Navamsa of a mixed sign then, first letter of the name could be) - ठं for Gemini, डं for Virgo, थं for Sagittarius, तं for Pisces.]

This whole stuff for all signs exactly as told in the above slokas is tabulated below -

| | मे | वृ | मि | क | सिं | क | तु | वृ | ध | म | कुं | मी |
|---|----|----|----|---|-----|---|----|----|---|---|-----|----|
| 1 | क | फ | ज | प | ख | ब | च | व | ग | प | छ | स |
| 2 | छ | ब | घ | अ | ज | भ | ख | ई | ङ | फ | ग | ई |
| 3 | ट | थ | द | ठ | ट | ध | त | ड | ड | थ | द | ट |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 4 | र | घ | म | ज | श | ड | ब | झ | ह | ग | भ | ऋ |
| 5 | आ | ञ | प | घ | उ | च | भ | ঁ | ঁ | ঁ | ম | ক |
| 6 | ঁ | ঁ | ন | দ | ণ | ণ | ঁ | ঁ | ট | ঁ | ন | ত |
| 7 | ঁ | ষ | খ | ম | চ | য | ঁ | প | ঁ | ল | ক | ফ |
| 8 | ক | ঁ | জ | প | খ | ঁ | চ | ঁ | গ | ঁ | ঁ | ব |
| 9 | ন | ট | ঁ | ত | ত | ঁ | ণ | ঁ | থ | ট | ঁ | দ |

It is interesting to note the strict list of letters for each Navamsa provided by Yavaneswara instead of the traditional bit relaxed ‘groups’ that are ascribed to each of these Navamsas.

एवं विकल्पो(अ)क्षरसंग्रहो(अ)यं नाम्नां निरुद्दिष्टविधान उक्तः।

सर्वेषु लग्नेषु च केचिदेवमिच्छन्ति पूर्वकृतविधानवत् तु॥30॥

(Aksharakosa, Rf.BSBU)

[Thus I have elaborated about alphabets present in the (first letter of the) name here as told by the ancients.² For all Signs (based on which the letters of the name is composed of) some scholars follow this method itself.]

If only guessing the first letter of the name is done right, we can even think of guessing all the letters in the name.

Conclusion

Another method to find the name

केन्द्राणि वा केन्द्रगतांशकैः स्वैः पृथक् पृथक् संगुणितानि कृत्वा।

त्रिकृद्विभक्तं विदुरक्षरं तत् क्षेत्रेश्वरस्यांशपरिक्रमस्वम्॥31॥

(Aksharakosa, Rf.BSBU)

² Here the ancients as mentioned by Yawaneswara could be the sages such as Garga who spoke about the same. It should also be remembered that later day scholars such as Varahamihira too spoke about the varga lords in exactly the same way as told by Sage Garga etc.

This sloka was bit difficult to understand and so we left it un-translated.

संचिन्तितप्रार्थितनिर्गतेषु नष्टक्षतस्त्रीरतिभोजनेषु।

स्वप्नक्षचिन्तापुरुषादिवर्गज्वेतेषु नामान्युपलक्षयेत् ॥32॥

(Aksharakosa, Rf.BSBU)

[This method can be used in finding out the name of the following: A thing thought of, A thing spoken of, A person/thing who/which has left, A lost item, A person who is injured, romance with a woman, A food item, dream, determining the native's riksha (sign/asterism), of a person, A man (woman or eunuch) etc.]

Or in other words, this is a rule to be used in Prana and not in Jataka. Therefore trying to apply this rule in natal chart (Jataka), in an effort to derive the name of the native is almost certain to meet with failure. So be careful about it.

इति यवनेश्वरकृते बोधियात्रायां अक्षरकोशं समाप्तं ॥

[Thus ends 'Aksharakosa' chapter in the text 'Bodhi Yatra' by Yavaneswara]

Books of Reference:

| Sl. | Text | Description | Abbreviation |
|-----|--|--------------------------------------|--------------|
| 1 | Devaprasna (Mal.) | by Onakkur Sankara Ganakan | DP |
| 2 | Kerala Prasna Sangraha | by Keralan | KPS |
| 3 | Kerala Prasna Ratna | By Keralan | KPR |
| 4 | Prasnamarga (Sank.) | by Panakkattu Narayanan Nambutiri | PM |
| 4 | Prasnasindhu | - | PS |
| 5 | Brihat Samhita | by Varahamihira | BS |
| 6 | Brihat Samhita - Bhattolpala commentary | by Bhattolpala | BSBU |

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